MARCH 15, 1960

THE UNITED CHURCH

OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

THE SALVATION ARMY STORY
(*see page 8*)

Why I Went to Africa
a panel discussion

We Don't Want Strangers
by Virginia Milford

Letters

Who's a realist?

Dear Sir: The writers of the articles on "The Nuclear Dilemma" issue are obviously sincere. It is difficult, however, to see the value of some of the arguments used.

For one thing, you speak of ethical realists being ready to threaten to use evil means. . . Would it not be more honest to refer to them being prepared to use evil means if necessary? . . . But surely it is a fact of experience that when evil means are used in the attempt to secure good ends, the latter are inevitably vitiated by the former.

I agree heartily with Dr. Finlay's remark, "A Christian deterrent would be a power of restraint exercised as a part of God's redemptive purpose."

Aberdeen, Scotland. J. H. Burry.

Dear Sir: Your use of the word "realism" in describing the position of those who rely upon nuclear weapons is highly questionable. The pacifist position at this point in world history is certainly as **realistic** as that of the non-pacifist. Both positions involve risk; but is any risk greater or more **unrealistic** than that which might lead to nuclear extinction?

. . . Dr. Finlay's pacifist position seems the most realistic of the three you printed, also it is the only one with any Biblical or theological basis. Surely our task as Christians is just this sort of confrontation between the events of the world and the Word of God. The elaboration of such a confrontation and its implications in word and action should occupy most of our time.

I suspect that such Biblical realism must inevitably lead us to what you describe as a neo-pacifist position.

Welland, Ont. (Rev.) Robert Wright.

A Curler Recoils

Dear Sir: I object!—to the implication that curlers are drinkers, as one was led to believe from Dr. Saunders' article, in the February 1 issue.

Granted that there are some curlers who do tend to give this impression, but they are in the minority. When the 30,000 lady curlers in Canada were seeking a national sponsor for championship playdowns, their request was—not a liquor or a tobacco company. Their wishes were respected.

A living Christian faith can be practised, every time you participate in a curling game — learning to be a good loser, honesty, tolerance, respect for the right of others and fair play.

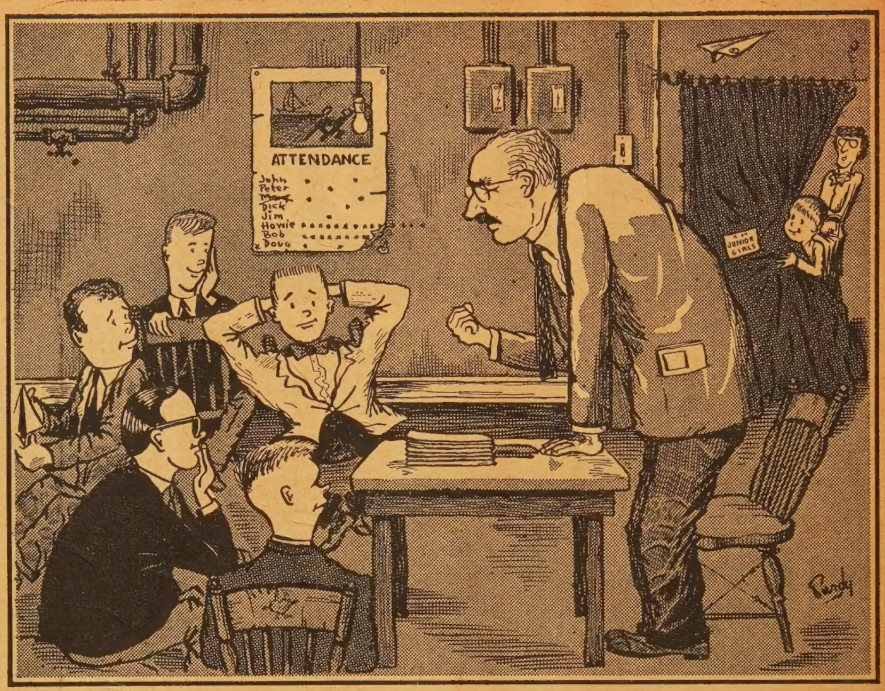
Edmonton, Alta. Mrs. William Martin.

Shocked and Pained

Dear Sir: I was greatly shocked and pained to read in the last issue why United Church ministers married divorced parties violating the words of Jesus and the words of the marriage contract. . . They can get civil marriage. . .

Your answer cannot be too harshly judged. . . I would hate to use the word it deserves. . .

Brantford, Ont. J. W. Young.



"The lesson this week is 'Blessed are the peacemakers' and the first one speaking out of turn gets clobbered!"

First hand thanks

Dear Sir: . . . Thank you for the notation you put in **The Observer** for second-hand gowns. This has been a boon to us and to the churches. We have more enquiries now than we can supply in the near future, and we could use more gowns all the time.

Could you say a word of thanks to those churches helping the gown bank; it may be the means of providing additional gowns for the needy churches. . .

Montreal, Que. D. Milne,
Tailors and Robe Makers.

Controversial and Gloomy

Dear Sir: "Life and Death" painted a rather gloomy picture of death.

Had the Committee permitted themselves to examine some of the data of psychical research, they would have discovered a happier view of the end of this life. . .

The field of psychic study is a vast one, barely cultivated, but it is yielding good fruit. It . . . brings comfort and hope to the bereaved and unhappy. It does not in any way detract from the teaching of Christ, rather, lends emphasis to it, and makes some things more readily understood.

I am not a spiritualist. I have been interested in psychic study for 20 years and believe it has a message for the church that would help in making clear, particularly to the young, the meaning of our life here and something of its purpose.

Vancouver 8, B.C. Cecil James.

Dear Sir: . . . I feel that "Life and Death" has been far too controversial a subject for the pages of our church paper. I fear damage has already been done to our people who believe in the fundamentals of the New Testament and are disturbed lest new interpretations may be considered a creed for our United Church.

Timmins, Ont. W. B. Black.

The Wrecks of Time

Dear Sir: . . . A recent paragraph in the news to the effect that the Portuguese government is considering handing over the treaty port of Macao to the Chinese authorities to relieve itself of the cost of feeding the hordes of refugees crowding into it, recalls the origin of one of our noblest hymns:

"In the Cross of Christ I Glory,
Towering o'er the wrecks of time";

Sir John Bowring, its author, was for some years the British Governor of Hong Kong. And when his ships put in at Macao, he saw the ruins of a church built by the Jesuits some 300 years before, and wrecked by a typhoon shortly after it was built. Only the end wall surmounted by a cross was left. . . . standing after 300 years. . .

(Rev.) Calvin McQueston.
Hamilton, Ont.

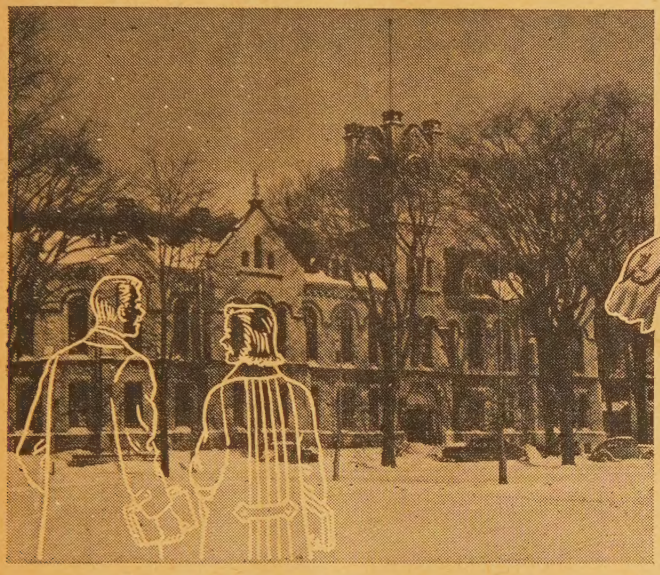
Ashamed of Canada's Role

Dear Sir: In a recent issue you published an article on the refugee problem, and Canada's decision to allow 100 tubercular refugees and their families to come to Canada. This seems to me to be hopelessly inadequate in view of the need, and nothing more than a token move. Can't something be done to increase this quota? Personally I am ashamed of Canada's lack of generosity.

Milton, Ont. Mrs. C. K. Stevenson.

Parents! Where do you fit in?

No parental responsibility is greater than that of helping our children in choosing their life work.



Few careers are more useful or rewarding than those involving full time service to the church. Schools like this are waiting to prepare men and women for the Christian Ministry.

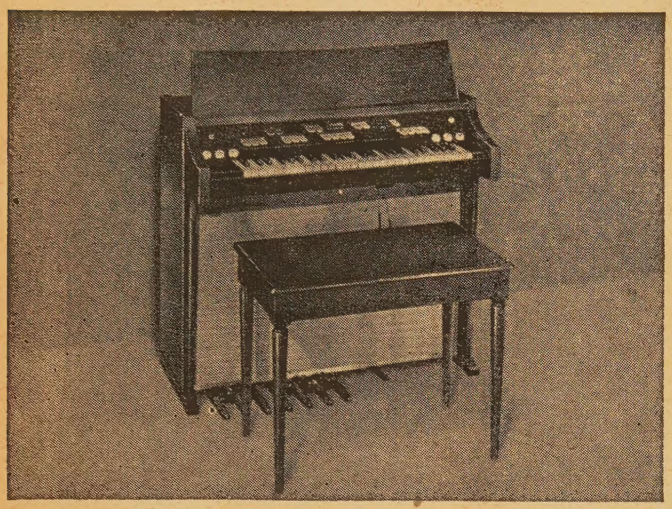
For further help

WRITE

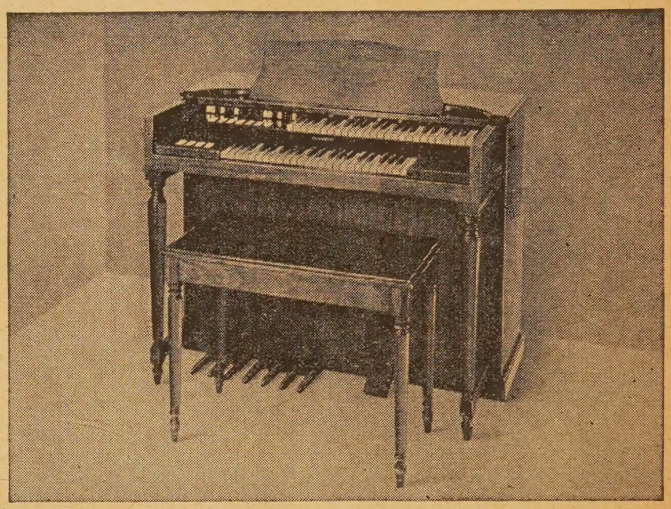
THE INTERBOARD COMMITTEE ON
RECRUITING FOR CHURCH VOCATIONS
85 ST. CLAIR AVE., E. • TORONTO 7

WE NEED 200 NEW CANDIDATES FOR THE MINISTRY IN 1960

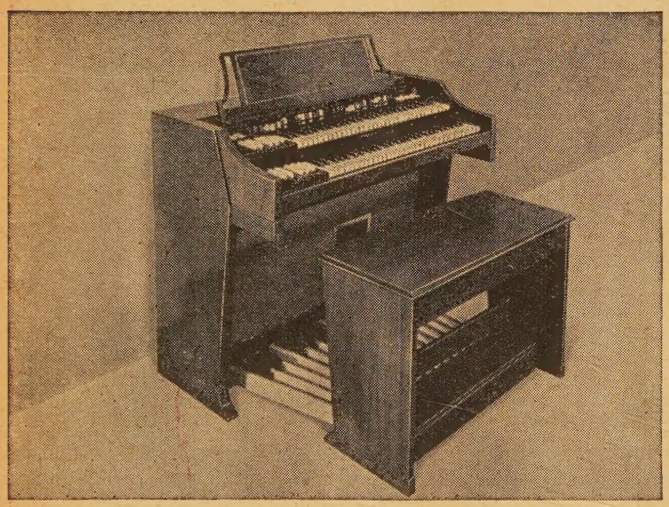
Why you can find exactly the right organ for your church with Hammond!



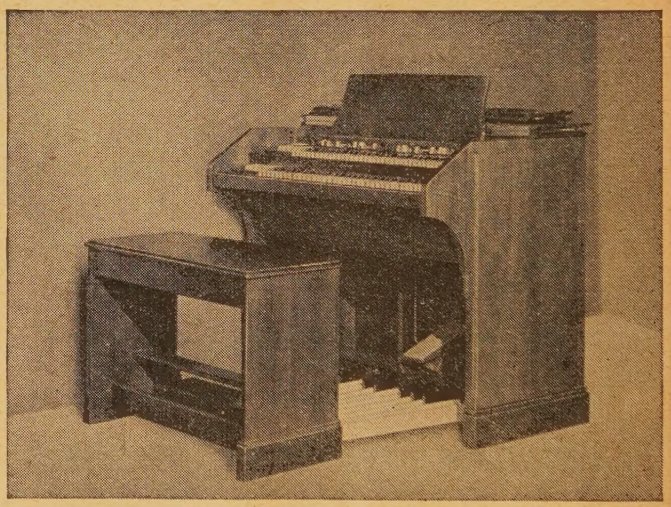
The new Hammond Extravoice Organ with its single manual offers an exciting performance equivalent to a "third" hand playing a "third" keyboard. Yet your church can enjoy this newest of Hammond Organs at the lowest Hammond price ever.



The Hammond Spinet, the most popular of fine organs for church, school or home, totally eliminates tuning expense. It can never go out of tune . . . offers a perfect Permanent Pitch for true musical brilliance always.



The new Hammond Self-Contained Model offers the advanced organist all the playing facilities of a Hammond Home or Church organ and an acoustically ideal tone system engineered into one beautifully styled console. Yet, for all its versatility of tone and compact design, it is modestly priced.



The Hammond Church Model with its vast tonal resources endows your parishioners with the total magnificence of religious music. And with Harmonic Drawbars (exclusive with Hammond), the least experienced organist is capable of blending thousands of different tone combinations to create it.

THE HAMMOND ORGAN

Choice of over 43,000 institutions

Prices begin at $1110. Price includes duty and sales tax; freight extra. Extravoice bench extra.

Mail this coupon to Hammond Organs, P.O. Box 65, Terminal A, Toronto, Ontario

- ☐ We would like to see a Hammond Organ color film.
- ☐ We would like to hear a free organ concert.
- ☐ Please send booklet telling how our church can raise money for an organ.
- ☐ Please send literature on the various models of the Hammond Organ.

Name_____

Church_____

Address_____

City_____ Province_____

HAMMOND ORGAN WESTERN EXPORT CORP. CO 3

THE UNITED CHURCH
OBSERVER

MARCH 15, 1960

Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest
Managing Editor: E. L. Homewood
News Editor: Marjorie Macdonald
Editorial Assistant: Margaret Pryce
Business Manager: W. J. Bradshaw

All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.
Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.
Advertising Representatives: W. F. L. Edwards & Co. Ltd., 34 King St. E., Toronto, Ont.

Members of the Audit Bureau of Circulations, The Canadian Church Press, The Associated Church Press of America, Religious News Service.

22 issues per year—the first and fifteenth of each month except July and August (one issue each) Subscription rate, $2.00 per year, to any address in the world. Single copies 15c.

Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 130, No. 9 - New Series, Vol. 22, No. 2

Circulation this issue: 270,472

contents

	Page
Editorials	6
For Helping Refugees	7
The Army of Soup, Soap and Salvation	8
Why Is the Kingdom Delayed?	11
Why I Went to Africa	12
We Don't Want Strangers	15
Report and Opinion	16
Devotions	19
Question Box	21
Books	22
About People and Places	26

Dr. Hugh Rose and family

IN THE NEXT ISSUE

Destination Korea
By E. L. HOMEWOOD

The Unitarians
By GORDON DONALDSON

Observations

SOME READERS of the cover story on Norman Rawson have corrected us for suggesting that St. James, Montreal, had not been filled since novelist Lloyd Douglas over 30 years ago packed 2,800 into the church to hear his highly-dramatized sermons. They say the great evening congregations continued through the thirties during the ministry of the Rev. Dr. Bruce Hunter, but like most night congregations declined during World War II. Dr. Hunter, who served during the depression years, also laid the foundations for the mid-week programme and organization on which Dr. Rawson and St. James people continue to build.

* * * *

● THE REV. JOHN LENG has been amused, and THE OBSERVER has been somewhat embarrassed by the number of congratulatory messages he has been receiving since the announcement of his resignation as associate secretary of the Board of Home Missions. THE OBSERVER story of the resignation coupled with it a news item of Dr. Leng's recent journey to Geneva to attend a committee meeting of the World Council of Churches dealing with refugee work. Numerous readers thought he had been permanently elevated to Geneva.

WE HASTEN TO EXPLAIN that Dr. Leng was back in his office at the end of the week, with no time in Europe for sight-seeing. His resignation from the H.M.B. doesn't take effect for another 15 months, but by announcing it now it gives the church machinery time to function so that his successor may be elected at the next General Council. Dr. Leng was impressed by the number of his friends who read our columns. He and we hope you read the page 7 editorial on the refugee situation.

* * * *

● REBUKES FROM SENSITIVE subscribers help keep THE OBSERVER staff alert. But several criticisms of our title for the story on a Native Banquet were sent back unpublished to the former missionaries from whom they came. We know that in Africa it is offensive to call a native, a native. They prefer to be called African. "Native" is out of style in many places. But writer Homewood knows that the descendants of the earliest Canadians on the west coast prefer to be called "Natives," and we are pleased to honour their choice.

* * * *

● THE COVER STORY of this issue is written by Gordon Donaldson of *The Toronto Telegram.* His work first came to our attention two years ago when he wrote a cover story for *Saturday Night* on Dr. J. R. Mutchmor, without Dr. M's permission or co-operation. Some will wonder why THE OBSERVER runs a series of articles on other religions and denominations when there is so much to be told about the United Church. We have several reasons. We think we should know more about other churches and religious groups. Also a growing number of our readers are members of other churches. Mr. Donaldson's next piece will be on Unitarians.

* * * *

● WE TRUST DEVOTEES of our letters-to-the-editor columns weren't dismayed by the epistle from the Anglican clergyman who warned us in the last issue that our stand on capital punishment would end all hope of union with the Anglicans. Anglican friends remind us that the Executive Council of their Synod voted last year, 58-40, to ask the Federal Government to abolish capital punishment. And the particular quotation that roused the ire of the writer was written for us by Mr. Gerald Wright, head of reform institutions for Ontario, a most enlightened penal reformer, and an Anglican.

* * * *

● WHENEVER CURLING is mentioned in THE OBSERVER, whether it be in the cartoon or elsewhere, there is a quick response. Some letter-writers even grow eloquent about its virtues. One minister tells us that in his prairie town he is "Mister" to everybody all year, but during bonspiel week he is "Tommy." A clipping from *The Winnipeg Free Press* indicates ecclesiastical enthusiasm in that city. For the first time in the history of the Manitoba Bonspiel a chaplains' rink won the Canada Packers' trophy. The team was skipped by the Rev. George Dyker, and made up of Principal W. C. Lockhart, Church Extension Director Dr. Fred Douglas, and St. Andrew's-River Heights minister, the Rev. Earle Gordon. ●

Editorial

A Rose by Another Name

THE United Church Training School, which trains professional women workers and missionaries for the church, wishes to change its name to Clare College, and it is likely that the General Council will be asked to grant the wish.

We don't know whether a change of name will prove of great help or not, but for 12 years they have been diligently looking for a new title. Some years no doubt the search was more diligent than others. But if that's what the staff, the students, board members and graduates want, after 12 years thinking about it, we hope they may have it.

Actually, Emmanuel College male students, whose residences nestle close by, have conferred their own pet names on this important institution for many years. Never with disrespect, always with affection, they have called it the Angel Factory, the Clergy Reserves and Preserves and other such names, which for some reason have never quite recommended themselves to UCTS officials.

The executive of the General Council wasn't too impressed with Clare College either, and decided not to approve it at a recent meeting. This doesn't stop higher court approval. They sympathized with the desire for a change of name, and liked the idea of a college rather than a training school. College does seem to convey a little more dignity to the institution which is housed in such a lovely building on the U of T campus. But they balked at "Clare."

According to Principal Cousland of Emmanuel, who prepared a little historical sketch, Clare of Assisi was a noblewoman who left a life of luxury for poverty, prayer, and sacrificial service following the example of St. Francis. She founded the Women's or second order of Fransiscans, and the devoted women who joined the order were deeply respected and called, "poor Clares."

That phrase could delay the name-changing. For it just doesn't seem to fit the attractive girls who answer the call of the United Church to full-time service.

There will be self-denial. There may even be a measure of poverty, especially if they are employed by certain congregations or boards we know of. There will be prayer and sacrificial service. There will be times when the girls will grow weary of their work and find the load too heavy. But we respect them for not showing it, for being gay and attractive, and in many ways being quite different from the Clares of Assisi. The Clares remained indoors with their Gospel. TS graduates take theirs out into the world.

We know that a change of name will not change their attitude. We hope it adds to their dignity and morale. The school has graduated nearly 400 girls. There are 36 training at UCTS this year; there is accommodation for 56. We hope that more students will come to fill their rooms, that more money will be provided to enlarge their staff, and that the General Council will give them (yes, we'll be reckless) just about everything they ask for.

THE GOOD OLD DAYS

LETTERS to THE OBSERVER indicate that many people feel ministers "don't visit as much as they used to." Complaints suggest that this, if true, is due to some fault in modern ministers, not a change of circumstances.

One circumstance has changed. There aren't nearly as many active ministers as there used to be in those good old days letter-writers write letters about, according to a relevant statistic brought to our attention recently by the Rev. Norman McNairn.

In the London Conference of the Methodist Church, 80 years ago, there were 36,000 members and 280 active ministers. In 1958 in the same conference of the United Church, there were 119,000 members and 155 pastors in active work.

In 1880 a Methodist minister in western Ontario had 129 members in his flock. Last year a United Church minister had 768 members to visit.

HOW ABOUT SATURDAY!

THE moderator started something when he suggested a few weeks ago that the best laymen weren't in the courts of the church. He even said that those who attended sat and listened while the ministers did most of the talking.

Since that was published we have continued to hear the echoes, as the brethren discuss this perennial problem. Then straight out of the fog that had begun to settle over a church committee near the end of a day's deliberations, we heard the answer. It came from layman Gordon Coburn, and is so simple we wonder why it hadn't occurred to THE OBSERVER.

Mr. Coburn says ministers should be persuaded to prepare their sermons early in the week so that they will have their Saturdays free for presbytery meetings, when most laymen have the day off. All along that has been the complaint. Presbytery meetings are usually held during the working hours of the week when only the retired or the privileged few may take time off to attend. Saturday could be different.

THE UNITED CHURCH
OBSERVER
MARCH 15, 1960

An Editorial Prescription

FOR HELPING REFUGEES

AT the end of January on the invitation of the Canadian Welfare Council, a large conference of representatives of welfare agencies and churches convened in Ottawa to discuss immigration of refugees.

It was soon apparent that intense interest has been roused in Canada, and that there was widespread dissatisfaction with Canada's contribution to World Refugee Year.

The conference commended the Federal Government for its part in bringing in 100 TB families, but said more should be done in co-operation with the provinces. It said Canada's contribution should continue beyond the end of World Refugee Year, and it agreed that representations should be made directly to the Prime Minister and Cabinet. It discussed possible adoption of refugee children by Canadian families, and urged that wide publicity be given to the government statement of policy on the sponsorship of refugees by private agencies. Its findings were referred to the Canadian Welfare Council.

Appeal to the P.M.

In mid-February, the directors of the CWC announced they were seeking an early appointment with the P.M. and Cabinet members.

This means that there is still hope that more concerted action will be made by the Canadian government to promote the objectives of World Refugee Year.

But the CWC also points out that by mid-February no refugee family had been brought to Canada under private sponsorship. Arrangements to do this are somewhat complex, but the government has spelled out how churches or other agencies may help such people. And it is up to churches and agencies to proceed on this basis.

Although information has already been sent from United Church headquarters to all ministers, requests for further explanations continue to come to us. With the assistance of Dr. John Leng we have attempted to simplify and explain the steps which must be taken by those who hope to do their bit to provide new life for homeless people.

Further information or special assistance may be secured by writing the World Refugee Committee, The United Church of Canada, 85 St. Clair Ave. E., Toronto 7, Ontario.

Churches may help in two ways: by making financial contributions; and by assisting refugee families immigrate to Canada.

Financial Support

Special contributions for refugees may be made by sending donations directly to the church clearly marked for that purpose. Also the United Church has greatly increased the amount budgeted for refugees this year from the M and M Fund. At least $400,000 will go to refugees and overseas relief. The overall M and M objective has been sharply increased and contributions to it assist the United Church to do its part with other churches.

Immigration of Refugees

Refugees fall into two classes, those who are well, and those who are normally not eligible for immigration because one or more members of the family may be ill, or suffering from some physical handicap. Here is what a congregation or agency must do if they wish to help either class of refugee find a new home and opportunity.

By the end of February, 37 of the TB patients from the 100 families brought in by the government had already been discharged or were about to be released from hospital. Dr. John Leng advocates that more be brought in to fill the beds they have left vacant. It has become apparent that if the ill refugees recover so quickly under good Canadian care, government costs for the 100 families will be much less than originally estimated.

Facilitation of Admission

Congregations wishing to assist refugees and their families who can meet normal immigration requirement may "facilitate" their admission and settlement by agreeing to:

(a) Receive the refugees.
(b) Provide accommodation.
(c) Find employment for them if necessary.
(d) Assist in their social adjustment.

Sponsored Refugees

A congregation may sponsor a refugee family, a member or members of which may be ill or handicapped. The sponsoring congregation must:

(a) Be reliable and financially able to carry out their undertaking.
(b) Be prepared to provide for transportation to Canada (The Canadian Council of Churches may assist in this regard).
(c) Be prepared to accommodate, maintain and secure employment for the refugees following arrival, and otherwise provide necessary assistance.
(d) Help the refugees make necessary social adjustment.
(e) Provide assurance, where the refugee suffers from illness, that he will receive needed medical care. If institutional care is needed, the approval of the provincial health authorities must be obtained before the refugee can be permitted to enter Canada.

The congregation must find out from provincial and municipal authorities the extent of their responsibility and at what time the refugee will be eligible for welfare benefits. ●

Ottaway

Transient men get soup and sandwiches at a Salvation Army hostel. There are 106 institutions of various kinds.

Acme

Salvation Army workers hand out bread to destitute people in Hong Kong. There are about 65 Canadian missionaries overseas.

The Army of Soup, Soap and Salvation

ON May 21, 1882, two earnest young men in strange uniform marched into Victoria Park, London, Ont., and began preaching to a handful of followers.

They wore tight-fitting blue tunics and domed London bobbies' helmets that were slightly too small. On the helmets were metal shields with the inscription "Salvation Army—Prepare to Meet Thy God."

The short, stocky lad was 18-year-old Jack Addie, a draper's clerk, recently arrived from Tyneside; the taller one, Joe Ludgate, another young English immigrant working in a tailor's shop. Joe had made the tunics.

They had met at a cottage prayer meeting of the Askin Wesleyan Methodist Church, recognized each other as fellow-soldiers in a crusade launched four years earlier by William Booth. They had decided to carry Booth's war into Canada.

A crowd gathered, curious. There had been evangelistic "armies" in Ontario before—the commander of one wore more gold braid than the Kaiser—but the zeal of the two young men was infectious.

The meeting was a success. For the second, nine days later, the crowd was so large it blocked traffic. The police moved Addie and Ludgate to the market square.

So began the dramatic growth of The Salvation Army in Canada. Within two years there were 40 corps (churches) and 100 officers.

Now, after 77 years, there are 383 corps and 919 outposts with 70,000 active soldier-members across Canada. Although many people regard it primarily as a social agency, and it performs more social work for its size than any other religious group, the Army is in fact a strong, individual denomination. It has become this despite its founder's original intention to keep it a movement rather than a new church. The original Methodist Army workers continued to receive the Sacraments in their own churches. The Army was the "church of the unchurched."

Now it is something more than that. Its influence still extends to people of many other faiths or no faith at all. But in some areas, particularly in Newfoundland, the Army fills the role of a major denomination.

"I don't think all churches would recognize our church work the way they recognize our social work," said a Salvation Army spokesman. "But our motive is not just humanitarian—it is all a means to an end."

That end — the saving of souls for Christ — is pursued with relentless determination. The blare of brass at a street corner service, the tinkle of a bonneted girl's bell at a Christmas kettle, a bowl of soup for a derelict, an aspirin for a drunk, a friendly word for a jailbird — all these are manoeuvers in a constant hot war with the Devil.

"Go for the souls," said Founder Booth. "And go for the worst. We are moral scavengers netting the very sewers."

The Rev. William Booth began as a Methodist New Connexion preacher. His movement has been labelled an offshoot of Methodism, although for part of his career the Methodists disowned him. In 1865 he plunged into the squalor and depravity of East London's Whitechapel Road to open a tent mission. This had various names, but by 1878 was called simply "The Christian Mission."

In that year proofs of the annual report came back from the printer headed "The Christian Mission is a Volunteer Army." Booth looked at this, crossed out the word "volunteer" and substituted "Salvation."

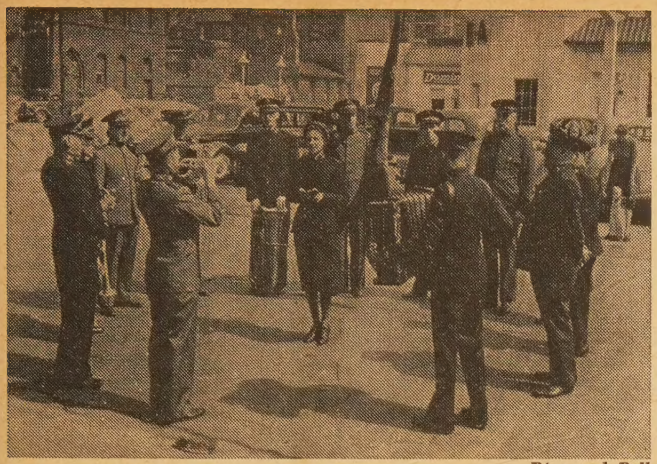
Then he called a "war congress" which resolved "to carry the Blood of Christ and the Fire of the Holy Ghost to every corner of the world."

The mission was reorganized on military lines and the general superintendent became "the General."

The first two "Hallelujah Lassies," Rachel and Louise Agar, took the train to Tyneside to launch an attack there. They telegraphed back *500 Afternoon. 800 Night. 6 Souls. Lot in Pickle.* (500 attended afternoon meeting, 800 at night. Six converts. A lot more in process of being converted.)

The two girls' efforts produced convert Jack Addie and led indirectly to the early start of the Canadian movement.

Opposition to the Army was violent at first. While



Rice and Bell

Street meetings are still a major factor in the Salvation Army's ministry. There are about 70,000 Salvationists in Canada.

First of a Series on Religion in Canada by Gordon Donaldson

General Booth and his soldiers were stoned in the streets of Sheffield, Addie faced a howling mob in London, Ont.

At a service held among troops camped near the city, a gang of civilians rushed the Salvationists.

Wrote Addie: "They came upon us like a lot of lions determined to drive us from the field, succeeded in breaking up our ring and at last hurled us to the bottom of the hill. We were squeezed and mangled, scraped, our clothes torn, and almost choked by the dust."

The troops of the 29th Regiment rescued them, formed a ring of red coats around their service, then escorted them home.

In Montreal, Salvationists were arrested, bailed out, then beaten up by a mob. But next day the magistrate cleared them of all charges. And *La Presse* commented: "They have made the name of God ring in ears that had never heard it before."

In Newfoundland—later to become an Army stronghold—crowds attacked Salvationists with hatchets, knives and scissors, and the doorkeeper of the Army hall was crippled for life.

Altogether 350 officers and soldiers were jailed before Canada accepted the new movement.

But its members were young—the first Canadian commissioner, bearded Thomas Coombs, was only 24—and they stayed cheerful.

In November, 1884, the first edition of the Canadian *War Cry* headlined "Hallelujah Wedding" "Monster Marriage Supper!" Bill Cooper turned cartwheels at the head of Toronto processions with the words emblazoned on his red guernsey—"Happy Bill—Saved through the Blood of Christ." Addie arrived in Toronto, having changed his helmet for a pillbox hat. The first big Army band appeared—in guernseys and top hats—playing popular tunes the Army had adopted for hymns.

"Why should the Devil have all the good tunes?" demanded Booth. And teetotal Salvationists sang, "Bless

(Over)

Cover Story

Toronto Star

Sod-turning ceremony at a new alcoholics rehabilitation centre is an opportunity for soul-saving. While Commissioner Wycliffe Booth speaks, other Army workers kneel with convert.

When disaster hit Springhill, N.S., in 1958 The Army was there to assist workers to carry coffee to miners helping with rescue.

His Name, He Sets me Free" to the tune of "Champagne Charlie is my Name."

In 1890 the first Prison Gate Mission opened in Toronto. The Army sent its horse-drawn "Red Maria" to collect released prisoners and introduce them to the doctrine of "Soup, Soap and Salvation."

General Booth visited Canada. "Oh, the possibilities of this immense country are limitless," he wrote to his son Bramwell.

The Army ventured west to the prairies.

The 1898 goldrush brought the Salvation Army to the Yukon. Evangeline Booth, daughter of the General, led an expedition from Toronto to Skagway—where the infamous Soapy Smith tossed them $5 in gold dust—and the party trekked on into Dawson City.

Scandal and disaster

With the turn of the century, the Army's first period of mushroom growth was over and it settled down to steady expansion. It had survived one scandal —the resignation of a group of officers led by Colonel Peter Philpott and Adjutant Roffe. In a sensational exposé pamphlet, the Colonel accused high officers of riding extravagantly in Pullman coaches while their juniors could barely exist. The Toronto *Globe* accused the Army of "despotism." Mr. Philpott went on to found Philpott Tabernacle in Hamilton, Ont.

In 1914 disaster shattered the core of the Canadian movement. The Empress of Ireland sank in the Gulf of St. Lawrence, drowning 150 top officers on their way to a London Conference.

But the Salvation Army, held together by its rigid discipline and simple faith, moved on.

Today, as in the early years of struggle, it demands much from its members. A soldier, or accepted church member, must swear to obey orders. In his Articles of War, he agrees to renounce "the world, with its sinful pleasures, companionships, treasure and objects." He must not drink, smoke or use narcotics, swear, lie or read obscene books. He declares: "I will spend all the time, strength, money and influence I can in supporting and carrying on this war."

An officer (who ranks as an ordained minister but does not dispense the sacraments) submits to still more rigorous discipline. He takes a 10-month course at the Toronto training college, serves a year's probation, then becomes a Second Lieutenant. (Increased emphasis on educational standards will lengthen officers' courses to two years, commencing in September.) He lives rent-free in Army accommodation, but receives only about $17.50 a week. Promotion brings little more money. A married captain with no children gets $35 a week. A child will bring him a further $1.25. If he rises to be a commissioner—the Army's equivalent of a Cardinal, with a vote in the election of the next General — he'll be lucky to receive $100 a week.

Out of his pay he has to buy his uniform, costing about $100. The blue uniform with peaked cap and red band is standard throughout western countries, although in several of the 85 countries in which they operate, officers wear furs or topees and women officers wear veils.

The famous bonnet designed by the founder's wife, Catherine Booth, has

Homewood

General and Mrs. Wilfred Kitching, world leaders of The Salvation Army.

changed only slightly with the years. The broad brim, designed to ward off missiles, is narrower now that its defensive function is gone. It is old-fashioned—in fact it was old-fashioned when Mrs. Booth designed it—but she intended it to stand apart from the whims of femininity. The Army's only concession to fashion has been to alter skirt lengths slightly in keeping with current trends.

An officer may not dance, play cards, go to a theatre—but is allowed to watch television. The Army TV show "The Living Word," produced in Toronto, is carried by 20 Canadian and 200 U.S. stations. A half-hour radio programme "This is My Story" goes out over 102 Canadian stations.

Officers are encouraged to marry, but they can only marry other officers, and then only with the permission of their superiors. They must be engaged for at least six months.

A woman officer takes the rank of her husband and is expected to carry on Army work (without a separate salary) wherever possible. As women officers outnumber the men five to one, their chances of marriage are not good.

Sexes treated equally

Ever since Catherine Booth stood up in church and announced to her flabbergasted husband that she wished to speak, the Army has treated the sexes equally. A woman officer can perform marriages and many do. An Army wedding is a simple affair. Bride and bridegroom, who are encouraged to wear uniform to reduce ostentation, sign Articles of Marriage which begin: "We here promise that we will not allow our marriage in any way to lessen our devotion to God, our affection for our comrades or our faithfulness in the Army."

The Army has no sacraments. Baptism is replaced by a dedication of infants ceremony. Army teaching is simple. It shuns all religious controversy, believing this to be harmful, and it refuses to defend itself against doctrinal criticism. An officer's study of theology is thus fairly simple and rudimentary. His task is one of essentially practical Christianity.

Many who have found time for more intensive theological study have later been ordained by other denominations. A considerable number have become ministers of the United Church.

The mercy seat

Salvation Army doctrine, according to the official pamplet *What is the Salvation Army?* can almost be contained in one sentence — "the Army believes that all men are sinners but that all may be saved from the guilt and power of sin by repentance and belief in Jesus Christ."

The most sacred spot in every Army hall is the penitent form or mercy seat —a wooden bench which "marks the dividing line between the old life and the new."

Converts kneel there to dedicate their lives to Christ, and winning these converts is the Army's prime aim. To find them, it goes where it believes most sin is to be found—in the Skid Row and red light districts where the wreckage of life is strewn thick on the sidewalks.

So when the French government outlawed prostitution the Army moved into the building which had been the biggest bawdy-house in Montmarte. There it began its mission to the former occupants.

Alcoholics and dope addicts stagger into Harbour Light clinics in Vancouver, Victoria, Montreal and Toronto. They

(*Continued on page* 18)

Why is the Kingdom Delayed?

The Kingdom of God is delayed because man, through the wrong use of his freedom, has rejected God's rule. It is God's purpose to win man's obedience and love only through the disclosure of his holy love in the life and death of Jesus.

JESUS taught that the rule of God was not yet *fully* realized, and in this sense its "coming" lay in the future.

Consequently Jesus speaks of this age or this world, dominated by evil, and also of the age to come, when God's reign will be universal. Similarly, Jesus speaks of a judgment here and now and also of a judgment to come.

We must conclude, therefore, that the divine power of the age to come has invaded this age. It was present in Jesus' earthly ministry, and is present now in his continued ministry; and it may be appropriated through faith by his followers. But the perfect realization of God's rule will be in an era which is yet to come. It is therefore a subject for prayer, and Jesus taught his disciples to pray: "Thy Kingdom come." The present, for Jesus, was a seedtime, when the kingdom was indeed present, as the harvest is present in the potency of the seed; and as the sowing leads to harvest, so the rule of God will surely have its final consummation.

Creation's disharmony

This swing of thought in the New Testament between the kingdom as present and the kingdom as future, as a power to be experienced in the present and a consummation to be hoped for, gives rise to the question as to why the Kingdom is delayed. But we must be cautious in our use of the word "delay." For to speak of delay means that we are thinking from a purely human point of view. The so-called "delay" is but a point, a moment, in the unfolding of God's eternal purpose.

In addition, we must acknowledge that there is more involved in the completion of the Kingdom than the transformation of man. The New Testament speaks of a veritable kingdom of evil arrayed against God — and man. "Put on the whole armour of God," wrote Paul, "that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." But even beyond this realm of entrenched evil the New Testament sees an imperfect universe. The whole creation, says Paul, groans in travail and eagerly longs to be delivered from "its bondage to decay and obtain the glorious liberty of the children of God." It is as though the harmony of creation, thrown into disorder by evil, also needs divine renewal and restoration. Thus John, in his vision of the last things, sees "a new heaven and a new earth."

Results of the reign

God's way of establishing the Kingdom is not to set it up by legislation and organization, which in the long run involves the use of force. This does not mean that good legislation, social reform and a general striving toward a better world may not be expressions of the divine purpose for mankind. But these achievements of men are actually the fruits, the products, of God's rule in men's hearts. They are the results of the reign of God rather than the means of its coming. However, it cannot be denied that the deeds of non-Christians which result in human betterment are expressions of God's rule. All goodness, beauty and truth, wherever found, contribute to the extension of the Kingdom.

God's way of realizing His Kingdom is through the witness of the Cross to His perfect love, wisdom and power. It is as men behold with eyes of faith the glory of the Servant-Saviour and testify to the strength that is made perfect in weakness that the Kingdom is realized. Legislation and reform are not the drive that leads to the realization of the Kingdom of God, but men are driven by the love of Christ to express by these means their vision of the Kingdom. We have already said that God calls us to every good work, but we must keep the record straight: works that are truly good and of lasting significance are works of faith; they are "the fruit of the Spirit."

The Kingdom is delayed because of the deep-rooted evil in man and because of the forbearance of God. God's strategy is to refuse to fight the devil with the devil's weapons of hatred, deception and pride. God will win man's obedience and love only by the revelation of His nature as holy love in Jesus' life and death. That is the way of God's victory — to conquer evil by patient, suffering love. He defies evil, disarms it and draws its sting, by enduring the worst it can inflict, and *then rising from the dead*! So the Cross — symbol of weakness and defeat—becomes, in the light of the resurrection of Jesus, the sign of strength and victory.

Ground of our hope

It is this revelation of God and His mighty purpose of redemption in Christ that is the ground of our hope in the Kingdom of God. The Kingdom of God, said Jesus, is like a seed whose inner vitality makes growth and fruition possible. Once it is sown forces are set to work which move steadily and surely toward the harvest. Or the Kingdom of God is like a small bit of yeast which mysteriously permeates a large quantity of dough and changes its character. Similarly, in the coming of Jesus and in his ministry, there has entered into human history a divine power which will ultimately bring about a fulfilment of history. In these two parables Jesus is not saying that the Kingdom of God requires time for growth and development or that from a small and humble beginning a great result may be expected. He is saying that God has entered into man's life in a new way, assuring the transformation of humanity by divine power.

God's revelation in Christ, however, calls for decision on the part of men. Jesus said that now, while the Kingdom is delayed, men must look toward the full manifestation of God's reign. We must use the "delay" as an opportunity for repentance given us by God out of "the riches of His kindness and forbearance and patience." It is the end-time, "the eleventh hour." "Let your loins be girded and your lamps burning and be like men who are waiting for their master. . . Blessed are those servants whom the master finds awake when he comes. . . You also must be ready, for the Son of man is coming at an hour you do not expect." ●

from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

A. C. Forrest | Eric Read | Phyllis Hincks | Margaret Read | William Hincks

Why I Went to Africa

Four Canadians tell why they volunteered for mission work — and how they like it

Mr. Forrest: You four are missionaries from the Copperbelt in Northern Rhodesia. How did you decide to become missionaries; how do you like it; and what do you say to young persons interested in becoming missionaries?

Mrs. Read: I was studying at the United Church Training School when one night Eric said, "Well, are you going to marry me or not? Floyd Honey wants to know." I wasn't particularly attracted to Rhodesia, but I was attracted to Eric. I had felt called to give my life to the church, but had not thought about going overseas.

Mr. Read: It was a Korean student in Emmanuel College who helped me make up my mind to volunteer for overseas service. It wasn't Africa first though; we thought we would like to go to Korea.

Mrs. Hincks: I first felt a call to be a missionary about 15 years ago at Bible college in Winnipeg. Then I hoped to go to India; a few years later I was planning to enter the United Church Training School . . .

Mr. Hincks: . . . Then she met me and we went to northern Ontario.

Mrs. Hincks: Yes, when I got married, I felt that my call must be to be a minister's wife in Canada, but that I should work for missions behind the scenes.

Mr. Hincks: She didn't try to influence me, though. I didn't feel any call to go overseas for the first three years of my ministry.

Mrs. Hincks: No; but I was very happy when he felt the call.

Mr. Hincks: I'm not sure what influenced me. I think it must have been reading something on Northern Rhodesia that made me conscious of the fact that while we are short of ministers in Canada, we were far shorter in Africa. I felt a definite call to apply to go to Africa.

Mr. Forrest: You've been there for five years, now. What do you say when people ask how you like it?

Mrs. Hincks: I usually say, "Well, it depends on why you are there." If you are just going to Africa to enjoy life, the political and racial situation aren't the easiest things for a Christian to live with. For myself, I like it very much—it is a wonderful country with a wonderful climate.

Mrs. Read: One thing we have to show for our four years is a family of three. I'm happy to be there as a missionary, but there are some aspects of life in the Copperbelt that bother you when you are bringing up a family.

Mr. Read: Actually in some ways it is perhaps easier to go to Northern Rhodesia than to most of the mission fields. English is the accepted language, for one thing, and while you should learn a Bantu language, you can start to work right away and learn it as you go along. I went straight from college, but I think it would have been better if I had had a couple of years, at least, with the Home Mission Board in Canada.

Mr. Forrest: After these five years, what do you feel is the most worthwhile element in your mission experience?

Mr. Hincks: The sense of doing God's will. The moment we landed in Livingstone in Africa, while we didn't know how we were going to do, we felt a tremendous peace.

Mr. Read: In Rhodesia you have a feeling that you are preaching the Gospel in a very strategic part of the world. I am not positive whether the Christian Church has really won the African or not, but you feel the tremendous importance of preaching the Gospel when you are trying to build a multi-racial church, and to bring a sense of brotherhood to men of different races.

Mrs. Read: In some ways, it isn't very different from being a minister's wife in Canada. We are in a city with a European population of 10,000 and have Sunday school and WA and all that sort of thing.

Mr. Read: Tea drinking is one of the big activities of Rhodesia.

Mrs. Hincks: I remember how Dr. Gallagher put my heart at ease before we went. I pictured being continually called away to work in the church programme and neglecting my family. He assured me it wouldn't be much different from Canada.

Mr. Read: Actually we didn't quite believe him, did we?

Mrs. Hincks: Well perhaps not quite;

(*Continued on page* 14)

What do most organ-buying committees really want?

"What considerations are foremost in selecting a church organ?" This is the question which Baldwin asked across the nation. Back came the virtually unanimous reply—"TONE!" Church committees want to know how the organ basically sounds and what variety of sounds it can produce.

A Baldwin in your church will provide the sound you desire to enrich every moment of the service. Each basic organ tone family—Diapason, Flute, String and Reed—is represented on the Baldwin by an extensive complement of independently-voiced stops. Only Baldwin offers your organist a *full* range of traditional organ tone plus the unique additional resources of tone made possible by modern electronics!

Listen to the Baldwin. You will agree, as have more than 15,000 churches throughout the world, that the Baldwin Organ can most effectively meet your musical requirements. For more detailed information concerning the selection of a new organ for your church, you are invited to send in the coupon for Baldwin's free informative book,

"Questions and Answers."

THE BALDWIN PIANO COMPANY, Dept. J-55
CINCINNATI 2, OHIO

Send me FREE BOOK "Questions and Answers" about Baldwin Organs.

NAME_____

ADDRESS_____

CITY_____ ZONE___ PROV. _____

Mrs. Hincks

"Conscience says do something"

Mr. Hincks

"Conversion plus education"

Mrs. Read

"Opportunities for women"

Mr. Read

"Need good preachers"

Photos by Homewood

but he was right and they provided us with a very fine home and we have some wonderful people around us.

Mr. Read: One thing we like about Rhodesia is working in a United Church. We have appreciated The United Church of Canada and its attitude in these things. Our new United Church in Rhodesia brings together four different missionary societies, as well as Africans and Europeans. Racially at the top level we are completely integrated, although at the congregational level we still hold separate services.

Mrs. Hincks: One of our difficulties is that not many Africans voluntarily come to a European church. They may feel that they are not really wanted. They often say how glad they are, however, to see a European come to one of their churches.

Mr. Hincks: There has been a great step forward in just the last couple of years. For instance, last year the president of our church was an African and he was in many churches in the Copperbelt—European and African. When The United Church of Canada first sent missionaries to Northern Rhodesia, our area for work was the Copperbelt. Today we are also helping in rural Rhodesia. This means an even greater call for United Church missionaries.

Mrs. Read: May I say something for women workers, too. They are needed very badly in Northern Rhodesia, especially in the compounds of the Copperbelt. I would go so far as to say that there is a bigger job waiting for the woman worker than for the ordinary man. Probably because women have traditionally been left far behind the men in Africa.

Marriage Opportunities

Mr. Read: It's a pretty good place for women, too, because in the last three years we have lost 50% of our women missionaries by marriage.

Mr. Forrest: Sometimes we hear people speak of women missionaries as though they were martyrs, going out to bury themselves in Africa. I think we all feel that it is natural and normal for any girl, whether she goes into full-time church work or not, to hope that some day she will meet the right man and fall in love. Does it mean that if a girl goes out to Africa as a missionary she normally would have to deny any hope of marriage?

Mrs. Read: I think any girl who goes into church work, does so because she feels she is called to that work, and that it is God's plan for her. Who knows what else God has planned for her? So I think she lives from day to day, going forward as she is called and then if later she is called into marriage, well, she gets married.

Mr. Forrest: But in Rhodesia has she opportunities to meet people, including eligible young men?

Mrs. Read: Yes. In some ways, more opportunities. The ratio of men to women in the Copperbelt is five to one. There may come a time when women will go up country, and then they will be more isolated. At the moment, all the Canadian girls are working in the Copperbelt, but when we leave Canada, we are in the hands of the United Church of Central Africa, and must go wherever the church wants us to serve. I think it's true that most girls going to a mission field have put marriage in the background, but there's no need for anyone to say, "I'll never marry."

Welcome Youth Contacts

Mr. Forrest: Now when you are speaking to young people in Canada, what do you say to them about the opportunities and privileges of a missionary?

Mr. Hincks: Well, first of all I would say that I haven't had many occasions to speak to young people, and we would warmly welcome such opportunities.

Mrs. Read: One of our women missionaries on furlough went to a church where there was a big meeting of CGIT one afternoon. They never thought of calling her in to speak to the girls. She was there to address an adult meeting in the evening. I have spoken to such a group and there is great emphasis on mission study within the CGIT.

Mr. Read: Most of the youth groups in the Canadian church have missions included in their study programme, but their programme doesn't often include inviting missionaries home on furlough to meet with them.

Mr. Forrest: Can you diagnose the situation in the United Church that fails to produce young people for volunteers for overseas work?

Mr. Hincks: I think the mission field is as challenging as ever. Look how many persons were stirred to serve overseas after those five missionaries lost their lives in South America.

Mr. Read: Overseas mission work is attractive and dramatic, but it can be frustrating. As you know, more and more our policy is to let the indigenous people provide the leadership. It is difficult to sit back and watch someone else run a school or something which you think you could run better.

Mr. Hincks: It may be difficult, but we still have the joy of being there, and preaching the Gospel to people who

(*Continued on page* 24)

We Don't Want Strangers

HAVE you ever been a stranger in a group, with a sea of faces around you, all of them new to you? It's an experience almost everyone has known at some time or other. And how gratefully we remember the person who approached us and allayed our feeling of strangeness with a smile and a few kind words of welcome!

Recently my husband and I moved to a small city in Quebec, where we knew virtually no one. Since neither of us had a workable knowledge of the language we did feel like strangers in this predominately French-speaking community. We were particularly appreciative of any gestures of friendliness toward us on the part of neighbours or others with whom we came in contact. However, through our own lack of bilingualism, our communication with those around us was considerably limited.

We were eager to meet people and felt that through our church here we would easily find new friends. We therefore approached the one small United Church in the city, not only in a spirit of reverence and worship, but keenly aware of our need for fellowship.

Apparently we weren't noticed as we made our way out of the church after the service that first Sunday morning. We continued to attend the church regularly, but to our dismay no one in the congregation approached us or spoke to us. Assuredly, the minister gave us a firm handshake and kind word as we left the church following each service. But with the heavy flow of people who passed him on their way out of the crowded little church he had no opportunity for more than a brief greeting to each of his parishioners.

After a few weeks it became apparent to us that if we were to become active members of this congregation, we would be obliged to take the initiative. Otherwise, they might never become aware that we sought their fellowship and wished to work as well as worship with them.

We are settled and happy now, but our disheartening early experiences gave us cause for reflection. We could not help but feel that the good people of this congregation had been remiss in denying a word of welcome to newcomers. The thought made us uncomfortable, for we wondered how often we had been similarly careless during long membership in a United Church in a large western Canadian city. Had we often left after a service, heedless of the fact that someone was attending that church for the first time; someone who should have had a word of welcome? We feared we might often have been remiss, and it was no consolation to think that there are obviously other members of the United Church who are equally guilty.

Could such a situation exist in your church? Can you be sure that it does not exist?

Making sure that visitors and newcomers to your church receive a personal word of welcome is a responsibility shared by every member of the congregation. Possibly there is a committee in your church whose responsibility it is to seek out new persons. A member of such a committee obtains the name and address of the newcomer so that the minister or someone from the church may call on the newcomer at his home. This is an excellent method of welcoming persons new in the district into the fellowship of your church. In this way they may quickly be brought into the mid-week activity groups of the church.

But don't leave it up to such a committee to do all the welcoming. Each of us is capable of adding a personal word of welcome. It is just possible that your greeting may be extended to someone who has not yet been approached by a member of the welcoming committee. In any case, your friendliness is sure to be appreciated by the new person.

When you see the new person again be sure to greet him warmly. Soon the new person will not be "new" at all, but will feel at home, and have that very important sense of belonging. You could be the means of bringing him into the membership of your church, through a simple act of friendliness on your part. Don't risk denying him your friendship through thoughtlessness.

Many churches hold a Fellowship Hour every few weeks, usually following the evening service. These occasions provide an excellent opportunity to become better acquainted. If your church holds a Fellowship Hour, plan to attend and make new friends. Invite the new person to the Fellowship Hour to meet some of your friends.

Of course, it may be easier to make these get-acquainted suggestions than it is to carry them out. Many of us feel shy about speaking to someone new. But whatever the effort, we should fight off this reticence and try to make every newcomer to our church feel welcome. Shyness shouldn't be allowed to impede fellowship. You have only to visit a church other than your own, to experience the warm feeling a friendly greeting can give you — or to learn how chilling an experience it is to be a newcomer who is totally ignored!

It would be good to think that our personal experience was the exception, not the rule. But the facts would seem to indicate that a friendly word to the newcomer is too often lacking among our church congregations.

Let's make sure we have no strangers in our midst. ●

by VIRGINIA MILFORD

• Lots of Fizz

Prudence in the Parsonage

By JEAN SHILTON

WHEN we were unpacking our last weekly grocery order my daughter picked up a can of cleanser on which was emblazoned the message: "New—fizzing action!"

"What," asked the curious 11-year-old, "is the difference between the fizzing kind and the non-fizzing kind?"

"One fizzes and the other one doesn't," was all I could think of.

"Yes, but why did they add the fizz?"

"Psychological reasons, I suppose. People think the cleaner is working better if they can see it fizz."

Now ordinarily I am not one to meditate on homely objects. The spiritual significance of thermostats and flour sifters and refrigerators almost always escapes me. But I couldn't miss the sermon in that can of cleanser.

We are all impressed by lots of fizz. It's hard for us to believe that anything is happening unless we see plenty of activity. When my family comes in for dinner I try to have the table set and I am always busy doing something. It may not produce the meal any sooner but if there is activity in the kitchen all is well. If I sat down quietly waiting for the potatoes to boil or the pudding to bake, someone would be sure to say "Aren't we having any dinner today?" Lots of fizz—satisfied customers.

I am sure you know somebody who is always in a frenzy of busyness—meetings to go to, 'phone calls to make, appointments to keep, letters to write, people to manage — and you are very impressed by all this activity. Except sometimes, silently, you wonder if anything much has really resulted from this helter-skelter running. You wonder if a little less rushing, a little more contemplation might not direct the activity to some good purpose.

And don't we all like to talk about how busy we are? We wear our overflowing schedules like a badge of honour. A date book full of memos for this and that committee gives us a smug feeling of being a Christian worker and a solid citizen. Fizzing action is all the proof we need that the job is being done. No fizz, and we strongly suspect that the can or the committee or the person is quite ineffective.

In spite of the fact that church people are running as hard as anybody these days, I think this obsession with doing is a cultural obsession and it has little to do with our Christian faith. Jesus likened the Kingdom to a mustard seed, to the yeast in the dough. No fizzing action there, but plenty of power, the kind of power to change a world. Be still, says the psalmist, and know that I am God.

It is true that we are commanded to be doers of the Word and not hearers only, but that is not the same thing as being doers of everything just for the sake of doing. I'm afraid we all assume that wherever we are very busy, there God is busy, too. It's an unpleasant thought — but what if God is working out His purposes in some utterly unexpected place, with no fizzing action at all?

• Christian Unions

Letter from London

By PHILIP BARRON

I DOUBT if there is any country in the world where the Christian Union movement has flourished more than in Great Britain. I refer to the coming together of those who follow a particular occupation in a nation-wide fellowship. There are now well over a score of major unions (not counting Christian fellowships limited to one particular factory or firm, of which there are hundreds). Architects, estate agents, accountants, lawyers, doctors—almost every profession, with the notable exception of engineering, has now formed such a group.

And the movement is not limited to "white collar" workers. There is a large union for the printing and allied trades (and separate ones for journalists and publicity men). The railways and Post Office also have unions.

Some of the unions date back many years, but the majority are of post-war foundation and all have grown phenomenally in recent years. Groups with members in and around London have formed a Federation of London Christian Unions. The London Banks' union alone has over 400 members. Most big London stores have a group and these are united in a London Stores' Christian Fellowship (with a curate from a West End church as official chaplain).

The unions are inter-denominational, though many were initiated by the zeal of conservative evangelicals and this fact is reflected in some constitutions. In all, the membership of these occupational groups must total many thousands. Some may ask: What is their value, what do they *do?*

The answers differ for the various groups. Some, with widely scattered membership, can do no more than seek to uphold Christian standards in the business and create a feeling of solidarity among Christians within it; often a man is the only Christian in his office or factory and such people can feel terribly isolated and ineffective. Some groups are able to further Christian witness within the trade or profession by preparing special literature or by arranging corporate events.

Two years' preparation went into the "Tell London" evangelistic campaign run by the London Federation last winter and spring. There were united prayer meetings and training sessions; special lunch-hour services to which business colleagues were invited, and finally a fortnight of evening meetings at Westminster Central Hall, with every inquirer carefully followed up.

The existence of these Christian unions also helps those responsible for various aspects of the Church's work to locate Christians with specialized skills. The Advertising Christian Group has a permanent "Spare-Time Panel" of artists and copywriters on call to assist

Mrs. J. Shilton

Philip Barron

Rev. J. A. Davidson

Rev. R. W. Armstrong

• Unsung Heroes • Shock Treatment

Christian causes without fee. This group, incidentally, has members in Canada, Australia and Holland as well as in the United Kingdom. It issues a regular Newsletter giving news of developments in the Christian application of the publicity arts.

The war-damaged Christ Church, Westminster Bridge Road, London, which some OBSERVER readers may remember, has been demolished and is being replaced by a new church with one-eighth of the seating.

Ad Lib

By J. A. DAVIDSON

TRIBUTE is frequently paid in the pages of this paper to people who give outstanding, and conspicuous, leadership in our church. It is good that we be told about these people, and I hope that the editor will continue to run articles on them.

But I also hope that we will not forget our many unsung heroes and heroines, those men and women who by their generally inconspicuous labours help keep the church alive and lively. Their names are rarely mentioned in official publications, but were it not for them the church would be stumbling toward collapse. Here, then, are a few people I wish to nominate for places in our heroes' hall:

1. Presbytery secretaries. No group of men are more important in our denominational life. They are our key officials. Good presbytery secretaries are indispensable in a church of our polity—and we do have many good ones. Let us give them a pat on their overburdened backs. (Of course, once in a while one will begin to suffer from the illusion that he is really the boss—but we do have nice ways of handling such situations.)

2. Sunday school teachers with classes of 10-year-old boys.

3. Church caretakers: on the whole, a devoted group of men who in a very real way exercise an authentic ministry with their brooms and pails and shovels.

4. The business and professional men and the farmers who give lavishly of their time and energy to the work of the local church and to the work of presbyteries and conferences and the General Council. We are well served, by and large, by our elders and stewards and trustees and by the lay-members of the higher courts, and many of them make quite appreciable sacrifices in order to serve their church. (Some of our lay office-holders, it must be admitted, are ecclesiastical freeloaders, seeking a little prestige from their offices but doing very little work—but they constitute a very small minority, and most of them don't last very long.)

4. Sunday school teachers with classes of nine-year-old boys.

5. The ladies who wash the dishes for the second sitting at the fowl supper: they miss most of the fun, but they do their sudsy bit and the show goes on.

6. Youth caravaners. I've seen these young people at work in rural charges and in a couple of army camps where they came to run Church Vacation Schools for soldiers' children—and I've been impressed. I don't think we've given the youth caravaners the credit they deserve. (I fear that some of our ministers look upon the caravaners as a gang of churchy kids who want a bit of a lark during the summer and who are more trouble than they are worth. Perhaps there have been a few unfortunate incidents, but the movement as a whole has made a most valuable contribution to the life of the church.)

7. Sunday school teachers with classes of 11-year-old boys.

8. Choristers — and not just the "important voices."

9. Members of manse committees who let the minister's wife choose the material for the living-room drapes and who acknowledge that, after all, a manse is a home for a family. (I know of cases where manse committees have contributed more to bad ministerial morale than have all the pressures of the pastorate. Beware of the manse committee member who has the instincts of an old-fashioned quartermaster-sergeant.)

10. Sunday school teachers with classes of 12-year-old boys.

The Pastor's Counsel

By R. W. ARMSTRONG

"HOW are you this morning, Mrs. Smith?" I asked.

"Oh, I'm not very well," she replied, "I never slept a wink all night, I keep getting worse all the—"

"I am very glad to hear that," I said as cheerfully as I could, breaking in on her lament.

She thought I had misunderstood her and repeated, "I say I am not very well, I had an awful night—"

"I know," I replied, "and I say I am very glad to hear it, now I know that you are happy and I will be able to sympathize with you. I like to sympathize with people when they are miserable."

Three different expressions flitted across the woman's face in quick succession—bewilderment, resentment and humour. "Look here," she said, "are you trying to make fun of me?"

"Do I appear to be in a jocular mood?"

"No," she replied, "but you are certainly sarcastic."

"May I speak very plainly to you for a minute or two?"

Her whole attitude changed and she replied wistfully, "I would be very glad if you would."

"Mrs. Smith," I began, "I have known you for a long time and I see that you are in grave danger of becoming grouchy. You are never happy unless you are miserable. You do not seem at home in conversation unless you are complaining about something. Your ailments may be as bad as you think they are, but your complaints do not

(*Continued on page 25*)

How to make a

Bequest

to

THE UNITED CHURCH OF CANADA

BEQUESTS for the Church as a denomination, should be made to, "The United Church of Canada." Bequests for a local congregation should be made to the trustees of that congregation. The most general form of bequest is as follows:

> *"I give to The United Church of Canada the sum of..... dollars,"*
> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

> *"I give to The United Church of Canada the sum of..... dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the .....Board."*

FOR helpful information or suggestions about the making of bequests you may write to:

The Treasurer: **THE UNITED CHURCH OF CANADA**
85 St. Clair Avenue East, Toronto 7

THE SALVATION ARMY

(*Continued from page* 10)

are given simple treatment during their hangover and withdrawal periods. Then they are offered the vital part of the cure—a faith to replace the bottle or the needle. About 40% take it and most of them hang on to it.

The present commissioner for the Canadian territory (which includes Bermuda) is William Wycliffe Booth, grandson of the founder and the third Booth to serve here.

Arriving here in 1955, he declared: "The Salvation Army is stepping out into new experiences in this country. We must always be on the look-out for new ways to serve the community."

New ways have been found. The Army has embarked on an extensive rebuilding campaign. It now has 106 institutions, including four general hospitals, five maternity and seven home hospitals. In Newfoundland it is a major denomination and runs 85 schools. Education is in church hands in Canada's youngest—and oldest—province.

S.A. SERVICES

Number of corps (churches)	1,304
Men's hostels	22
Children's homes	3
Hospitals and women's homes	36
Homes for the aged	21

Other services: Missing Persons Bureau, Free Labour Bureau, Fresh Air Camps, Correctional Services, League of Mercy (hospital and home visitors).

Homes for unwed mothers, orphans and the aged, beds for the homeless and meals for the penniless, jobs for the jobless, summer camps for children, Christmas dinners for the poor, a tracing service for missing persons—these are only some of the Army's works.

Its immigration service brought in 200,000 immigrants in chartered ships during the 1920s.

About 65 Canadian S.A. missionaries are at work in the East.

The Army's eventual aim is to make all its social agencies self-supporting. (Strangely enough, the Harbour Light clinics, thanks to the gratitude of ex-drunks, have been most successful in this.)

But it needs money and raises it where it can. Salvation Army girls sell the *War Cry* in the taverns of the world. There are officers who specialize in the promotion of bequests and legacies. It has never hesitated to take money from

(*Continued on page* 20)

By EDWARD CRAGG

Mission in a Seaport

EARLY in the year A.D. 50 Paul walked from Athens to Corinth, a distance of 60 miles.

The landmark of Corinth, certain to catch the eye of the traveller, was a hill called the Acrocorinth. On its crest was the Temple of Aphrodite, known to all as a symbol of moral degeneration.

Within the city the most famous feature was the night club district, which boasted 33 taverns, all connected with a vast colonnade. In the ancient world the phrase "to live like a Corinthian" meant to indulge in every type of debauchery.

After being expelled from the Synagogue in Corinth, the Apostle rented a house where the believers could gather for worship; and a gift of money from the church at Philippi enabled him to devote himself to preaching. As Luke sums up a year and a half, "Paul was occupied with preaching." (Acts 18: 5, RSV)

It was no easy task thus to proclaim the message of salvation in a city so largely given over to immoral living. At least once Paul became so discouraged that he was able to continue only because he had a vision, in which the Lord himself spoke to him, "Do not be afraid, but speak!"

So Paul kept on speaking, declaring the divine offer of new life, building the Church of Christ with preaching.

It has been said that *Acts* is the preacher's book *par excellence*. It tells how the Church came into being on the Day of Pentecost as a result, in part, of preaching. It describes how it multiplied in Jerusalem and spread to other cities as the apostles and others "went about preaching the word." It ends with Paul living under house arrest in Rome, but "preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly."

There are daring journeys in *Acts*, amazing endeavours, great sacrifices; but the basic explanation of the wonderful spread of the Church from Jerusalem to Rome must be found in the faithful, inspired preaching of the Word.

Paul preached to the Corinthian Christians, giving his all, absorbed in his preaching; and the words he spoke, recalled in letters he later wrote to this church, sound to us clear and helpful.

For our general environment is not so different from that which faced the Christians in Corinth.

This may seem an extreme statement. But consider.

Is there not a prevailing materialism among us which dominates the lives of many people?

Is there not a passion for sports, and an emphasis on the body, such as led Corinth to glory in its Isthmian Games?

Is there not a marked moral decline? The *Manchester Guardian Weekly* says, "The signposts for moral behaviour, erected by a society which recognized the Bible as the highway code on the road of life, have disappeared. The melodramatics of popular entertainment have blatantly rejected the sacred nature of Christian marriage. . . Young people accept sex relations before marriage as the normal process of growing up, and gambling is a national preoccupation. Church-going is a sideline for a minority,

(*Continued on page 20*)

THE MUSIC MAKERS' CORNER

WHEN you play at a festival or concert you bow or curtsey to the audience. This really means: "Please listen to my music." After the performance the people clap their hands, which means: "Thank you. We enjoyed it."

Have you ever noticed how many grown-up people do not say please or thank you? This is because they did not do so when they were children. Our Chief Scout, Col. Baden-Powell, made it very clear to us that good manners must be shown at all times. Cubs and Brownies, Scouts and Guides are known for their thoughtfulness of others, and the please and thank you are just as natural as saying "Hello." Some of us learned to say please and thank you from our Chief Scout, one of the greatest leaders of all time, and founder of the Boy Scouts. Did you ever know that girls turned up at a Scout Rally in London, dressed as Scouts? The Colonel very willingly organized the Guides.

It isn't easy to keep the long list of rules, but it is possible to master them and become polite at all times. So please will you say "thank you" when something has been done for you or given to you. Thank you for reading this storiette.

Fred. J. Howard

"ONE LORD"
The Story of the
CANADIAN CHURCHES
and their co-operation in the
CANADIAN COUNCIL OF CHURCHES
75c
Order from
The United Church Publishing House
RETAIL DEPARTMENT
299 Queen Street West, Toronto 2B, Ontario

Buy Books from The Publishing House

"... no thundering voice of social conscience"

(*Continued from page* 18)

the liquor trade it attacks. Booth claimed this money was "purified by the tears of the liquor trade's victims."

This has brought criticism. It is said that the Army, while relentlessly seeking to reform lower-class drinkers, cheerfully accepts donations from rich drinkers without making any effort to reform them. Its leaders will not turn aside from their labours in the slums to look at evil in the upper strata of society.

It has no thundering voice of social conscience as had the old Methodists.

The Army's answer to the perennial criticism that it is a very rich organization is to publish an annual balance sheet.

The 1958 balance sheet for The Salvation Army in Canada and Bermuda shows capital assets of $2,300,000 and trust and reserve funds totalling $11,000,000. Its total income from all sources, for all its work exceeds $10 million.

The annual Red Shield campaign brought net $2,115,000 last year. The Army has tried joining community campaigns but finds it does better on its own. The Red Shield campaign, unlike United Appeals, has never failed to reach its objective.

What of the Army's future?

Born in the Victorian slums, it still sifts the garbage piles of modern society and retains a peculiar, slightly old-fashioned flavour of the working class. Yet Canadian society is moving towards the ideal of a universal middle class, buttressed by social welfare legislation and health insurance.

The Skid Rows remain, but the "working class," as such, is disappearing. Vice and crime, too, have moved with the times to become middle-class pursuits. The Devil which Booth hunted in the sewers may now live in a fashionable suburb.

There have been hints that the Army realizes this and may change its approach. Last year an Army spokesman in London, England, was quoted as saying the street corner meeting was on its way out. The Army, he said, must seek more up-to-date forms of evangelism.

However, this was vigorously denied by Canadian territorial headquarters. The brass band, the tuneful hymns, and the bright, scrubbed faces remain an integral part of Army life.

Singing, praying or serving soup, the Army intends to remain on the streets. As long as there are poor and downtrodden, the Army believes it is carrying out Christ's clear instructions regarding them:

"I was a stranger and ye took me in . . . naked and ye clothed me . . . in prison and ye came unto me . . . inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." ●

SEAPORT MISSION

(*Continued from page* 19)

and moral sanctions are for the crank."

Is this picture overdrawn, so far as Canada is concerned? Perhaps; but no wise person will shut his eyes to the fact that for many people moral sanctions rest on no firmer foundation than they did among the pagan populace of Corinth.

In face of this, what can we do?

Let us accept the vision that came to Paul as a message spoken to us: "Do not be afraid, but speak, and do not be silent. For I am with you." There are many ways of preaching the Gospel; our responsibility is to become occupied with this urgent endeavour. ●

Happiest Combination To Europe

DC-8 PURE JETS
and EXTRA CITIES
AT NO EXTRA FARE

A whole new pleasure world awaits you on SAS. First, you can fly to Europe from New York on the mighty SAS DC-8, starting this spring. Or you can fly *directly from Canada* on the magnificent SAS DC-7C Global Express. Either way, you then jet all through Europe with SAS; add up to 18 extra cities at no extra fare. Pay later, with only 10% down.

See Your Local Travel Agent
OR

FIRST OVER THE POLE
SAS
SCANDINAVIAN AIRLINES SYSTEM

MONTREAL • TORONTO • WINNIPEG • CALGARY

The Question Box

Q. 1. Does the United Church approve of holding the burial service in the church building? 2. Is any difference made when the family are not members of the church?

A. 1. Yes. 2. We would hope not.

Q. What are the vows to be taken to become a member of the Session?

A. "Now that this congregation may understand your mind and will in this thing, we ask of you, in sincere charity, whether you be willing to take upon you so sacred and grave an office?

Answer: I will do so, the Lord being my helper.

Do you confess Jesus Christ as your Saviour and Lord?

Answer: I do so confess him.

Will you be diligent to frame and fashion your own lives and the lives of your families according to the teaching of Christ?

Answer: I will do so, the Lord being my helper.

Will you maintain and set forward as much as in you lieth quietness, peace, and love among all Christian people, and especially among them of this congregation?

Answer: I will do so, the Lord being my helper."

From: "The Book of Common Order"

Q. Have you reading material available for congregations contemplating building a new church — i.e., financing, planning, size, etc., etc.?

A. Write the Committee on Church Architecture at United Church House, 85 St. Clair Ave. E., Toronto 7, Ont.

Q. Is it against the rulings of the United Church for a minister to perform a marriage ceremony for a divorced person, or is it up to the individual minister to act as he believes right?

A. Ministers were given specific instructions on this at General Council in 1948. These were substantially amended in 1950. Ministers are urged to give counsel, follow such couples with pastoral care, and in certain cases not to perform the marriage. But the major responsibility of deciding whether or not to perform a marriage is left to the individual minister.

Q. The Woman's Missionary Society years ago deleted the words foreign and foreigners from its writing and conversation. They use overseas and New Canadians. Why is it that our clergy still speak and write about foreign countries at the same time they are discussing unity and the world mission?

A. Probably because "foreign" is still a good word conveying no condescension.

Q. Do you wish questions sent to 299 Queen St. W., or 85 St. Clair Ave. E.?

A. The latter.

INTERESTING – FASCINATING – FACT-FINDING

The
SEE RUSSIA TOUR

Conducted by THE REV. A. C. FORREST

VISITING THE

SOVIET UNION — SCANDINAVIA
POLAND, and CZECHOSLOVAKIA

LEAVING TORONTO and NEW YORK
JULY 3rd

Aboard Scandinavian Airlines Jetliner

Visit Copenhagen, Stockholm, Helsinki, Leningrad, Moscow, Kharkov, Kiev, Warsaw and Prague, terminating in Paris, July 30th. Return trip, with stop-overs, at your convenience. Extension tours to other parts of Europe and the United Kingdom if desired.

Tour Rate:
$1,695.00
FROM TORONTO

(Special Air Fares from other points)

includes round trip Economy air fare (first class Trans-Atlantic at additional cost), first class hotels, sightseeing with English-speaking guides, all meals in the Soviet Union, Poland and Czechoslovakia, some meals at other points.

The Pay Later Plan available for this Tour

O. K. JOHNSON & CO. LTD.
Travel Service

MEMBER AMERICAN SOCIETY OF TRAVEL AGENTS ASTA

TOUR MEMBERSHIP LIMITED — MAKE RESERVATIONS NOW!

CLIP AND MAIL NOW-CLIP AND MAIL NOW-CLIP AND MAIL NOW

O. K. Johnson & Co. Limited
Travel Service
697 Bay Street
Toronto 2, Ont.

OR

The Rev. A. C. Forrest
The Observer
85 St. Clair Ave. E.
Toronto 7, Ont.

I am interested in joining the "See Russia Tour"

☐ Reserve accommodation for.....person(s), for which I enclose deposit of $....., or payment in full of $.....
($100 deposit required with each reservation)

☐ Please send further information.

Name.....

Address.....

.....Tel. No.....

CHOIR GOWNS
PULPIT GOWNS
Samples and Prices upon Request
WALTER & SON, 174 Lauder Ave., Toronto, Ont.
LE. 3-1062 — Res. BE. 3-8837 — Dept. A

PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your Church, Hospital, School, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars

CANADIAN ART CHINA
Box 261, Collingwood, Ont.

Prompt Renewal of Your
SUBSCRIPTION
Insures Uninterrupted Service

GLOXINIAS
Keith's Large Flowered Gloxinia Tubers
50c each, 3 for $1.35 Postpaid.
Red, Blue, Pink or White.
Send for your 1960 Catalogue today
GEO. KEITH & SONS LIMITED
124 KING STREET EAST, TORONTO 1

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WHEN the Rev. John Webster Grant took over as Ryerson's Editor-in-Chief in January, one of the first books to come off the press was his. *The Ship Under the Cross* is an interpretation of the ecumenical movement and more particularly the story of the World Council of Churches. It contains, in greatly revised form, material originally used as a basis of a lecture series at St. Stephen's College, Edmonton, and later published under the title "World Church, Achievement or Hope?". It will be used as one of the texts for 1960-61, when this study is being undertaken in the churches to commemorate the 50th anniversary of the Edinburgh conference where the modern ecumenical movement was born. Miss Frances Bonwick of the Board of Information and Stewardship sent page proofs to us. We read them through at a sitting. And the book is easy reading. No one need be afraid of stumbling over heavy ecumenical phrases. In straightforward, simple prose the author tells the thrilling story of the Christian church; its history, immediate tasks and its goal. The title is taken from the symbolism of the World Council which adopted the ship —from the early Christians — now surmounted by a cross which, as Dr. Grant explains, is a further reminder of the cross we are to follow and the power that fills our sails. The book contains a section of questions for discussion, and suggestions for further reading. When it is ready for distribution in the spring *The Ship Under the Cross* will be reviewed in these columns.

Space, Atoms, and God

By Jack Finegan. (Bethany, $3.)

Reviewed by R. C. Chalmers.

This book, which carries the sub-title, "Christian Faith and the Nuclear-space Age," consists of sermons, addresses, and articles for religious periodicals, now gathered together into one volume.

Dr. Finegan is well known as a writer and as the professor of New Testament in the Berkeley School of Religion, Berkeley, Cal.

The book is divided into four parts: The Age We Live In; The Nature of the Times; The Reality of God; and The Christian Imperative. Each part has four chapters.

This is a book with many "quotable quotes," much information about this nuclear-space age which shows the author to be a keen observer in the world of science, as well as a volume with some good Biblical exposition related to the times in which we live. It will undoubtedly be an interesting and inspiring book to many readers.

A History of Israel

By John Bright. (Ryerson, $7.50.)

Reviewed by R. B. Y. Scott.

The publication of this book is an event. The last major treatment of its subject in English appeared nearly 30 years ago, and Noth's history has become available in translation only recently. During this time the material from archaeological research bearing on Biblical history has accumulated at a tremendous rate. As a result, though problems remain, the broad outline has become more certain and many details have been filled in. Professor Bright has a remarkable command of the new evidence, and it is this—together with his theological concern — which will make this work supersede the older histories. He writes with the needs of theological students in mind, wryly remarking that no prior knowledge of the details of Biblical history has been assumed. Any intelligent layman can read this book with ease and profit, while scholars will learn much from the author's handling of the problems and from the rich material in the footnotes.

The book opens with a Prologue dealing with the rise and character of ancient civilizations, and moves on through a chronological narrative which carries with it Israel's spiritual history from the patriarchal age to the emergence of Judaism. The chronological charts, maps and detailed scriptural indexes add immensely to the usefulness of the volume. The author's range of knowledge is great, his critical analysis thorough and judicious, and his respect for the Biblical tradition profound. He writes as a historian skilled in his craft and also, unequivocally, as a Christian believer for whom "Old Testament history assumes . . . a new meaning as a part of a redemptive drama leading on to its conclusion in Christ."

The Cell

By John Kirn. (Broadman, 50c.)

Reviewed by Isabel Squires Clark.

"The Cell" is a new one act play perhaps specially suitable for a Young People's or Young Adult group. The setting is the cell of a Roman prison during the time of the Emperor Nero's persecution of the Christians. Having a playing length of approximately 40 minutes, this play could be considered for inter-church festival use. This is a stage rather than sanctuary play.

The characters, seven men and one woman, are mainly Christians awaiting almost certain death either by torture or in the arena from wild beasts. The rest are Romans. The author, John Kirn,

spares us the cloying dishonesty of assigning all virtue to the Christians and all vice to the Roman. Quoting from the preface, "No one can erase from the pages of history the heroic stature of those early Christians. But there can be added the picture that they were no different from you and me." Confined in over-crowded quarters, ill-fed, unwashed, these prisoners reveal that even martyrs' nerves grew tense, tempers rose, fears and prejudices persisted. Through it all there is no doubt as to the power of the unseen Christ; patient, persistent, able to minister, strengthen, transform human nature. The one complaint a director of the play may level about character in this play is the dearth of female parts. It would not have been unreasonable to have two women in a group of five prisoners.

The plot is credible; there is much action and reaction; tension is well sustained up to a climax and resolution that does not outrage reason or faith. Some minor pruning of the over-repetitious protests of the captive Roman could swiften action without loss.

Not a great play, nothing original in form or conception; but sincere, alive and within the compass of the average church group who will give it study and energy.

Three Traditions of Moral Thought

By Dorothea Krook. (Cambridge-Macmillans of Canada. $5.)

Reviewed by C. Douglas Jay.

This book is based on a course of lectures given in the University of Cambridge and therefore has a text-book character which will restrict its appeal; but it is written "as much as possible in the language of men" and with enthusiasm, so that it should attract a wider public.

The theme is a great one: the place of love in the moral life. The three traditions of moral thought defined by the author are the Platonic-Christian, the Utilitarian and the Humanist. These are differentiated by their attitudes to love. Socratic virtue is held to be "remarkably close to the love that speaks with the tongues of men and angels" p. 53); the Platonic-Christian tradition thus affirms the transforming power of love as an intrinsic constituent of man's nature. This is designated a "high" view of human nature as opposed to the "low" view of Aristotle and the Utilitarians who deny "the reality of love as any part of man's moral nature." A mediating position is represented by the Humanists who accept "in all essential points the Christian and Platonic view of man's moral nature" but reject any supernatural sanction for love.

While one is generally disposed to welcome a defence of love, serious difficulties arise with the author's identification of Platonic virtue (based on eros) with the love symbolized by the cross. Furthermore, one does not have to be a Thomist to question her indictment of Aristotle as an enemy not only of love but of faith, visionary intellect and a high view of man. Perhaps the most serious defect of the argument as a whole is that the unifying theme—love—is nowhere carefully analyzed, with the result that Mrs. Krook is able to find essentially the same qualities of redemptive love in Plato, Jesus and modern humanists.

Abingdon Press

With great pleasure announces that
sometime within the next several weeks
the Millionth Copy of

THE INTERPRETER'S BIBLE

will be shipped

Whoever receives this volume is entitled to receive:

A. $100.00 in cash
B. A deluxe set of *The Interpreter's Bible*
C. A replacement copy of the Millionth Copy (we want the original for permanent display in our library)
D. The forthcoming 4-volume *Interpreter's Dictionary of the Bible* (when published)

If you are in the process of completing your set of THE INTERPRETER'S BIBLE

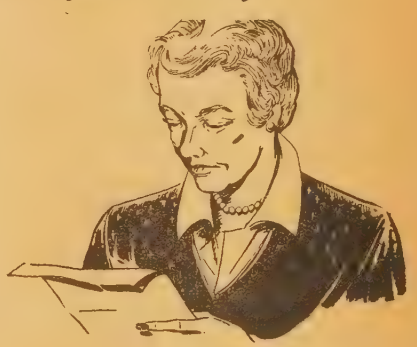
—Or if you are about to order a complete set— the Millionth Copy *could* come to *you.* Please be on the alert for the special form inside it and follow the instructions it contains!

Abingdon Press

NEW YORK NASHVILLE

An Annuity for Life

— a Safe INVESTMENT
— a Practical GIFT
through the
ANNUITY PLAN
of
The United Church of Canada



If you want to have a secure income and freedom from the uncertainties of investment;
If you have a capital sum which you can give for this purpose;
If you want to be sure that the remainder of this capital, at your death, will be used in the Master's work;

THE ANNUITY GIFT PLAN
is an Ideal Solution
Mail COUPON for details

OFFICE OF THE TREASURER,
THE UNITED CHURCH OF CANADA,
85 St. Clair Ave. E., Toronto 7.

Dear Sir—Please send me information about the Annuity Plan of the Church.

Name .....

Street Address ..... City .....

WHY I WENT TO AFRICA

". . . they keep telling you to be quiet"

(*Continued from page* 14)

haven't had the opportunity to hear it. There is a lot of joy in working behind the scenes and encouraging others. It is still the same Gospel. And nearly two billion haven't had a chance to hear it —but they're not in Canada.

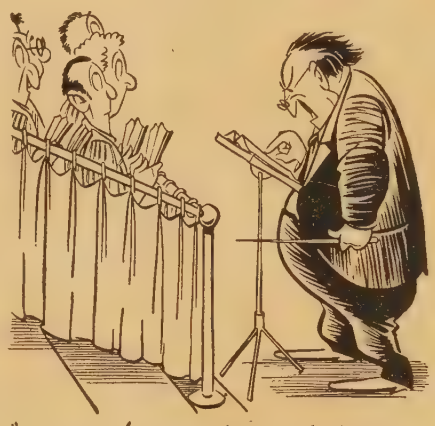
Mrs. Read: The work in Rhodesia is exciting. Everywhere in Africa, history is being made.

Mrs. Hincks: There is something in Africa about the day-to-day life which I love too. It is close to the earth. I like the African people very much.

Mr. Read: I am looking forward to going back in a few months time. This will be my second tour. On your first tour they keep telling you that you are supposed to keep quiet. This time I am going to be able to open my mouth a little more and say a few things I think should be said about the situation.

Mr. Forrest: Can you point to much accomplishment in five years? Can you say there are people who have been converted through your ministry? That the Gospel has changed the lives of those round about you?

Mr. Hincks: Well let's put it this way. The Lord has seen fit to work through us. We see numbers of people profoundly changed and of course, there are numbers who haven't changed. And we have seen a lot of Europeans change, too. We know white people who, a year or two ago, wouldn't be found at a social gathering with an African. Today they will meet with the African people. That came through a change of heart through Jesus Christ.



"ALL RIGHT! WHO WAS THE WISE GUY THAT CHANGED 'COUNT YOUR BLESSINGS' TO 'COUNT YOUR CALORIES'?"

Mrs. Read: Does that mean that they are saved?

Mr. Hincks: Well, there are some who say they have been saved who won't look at the situation or do anything about it. I think it is conversion, plus education. In other words, if the converted really look at the Scriptures they can have a changed attitude towards race.

Mr. Read: Since going to Rhodesia I have come to appreciate The United Church of Canada more and more. I think there is something of our Canadian background in a classless society which helps us get along with the people in Africa. It may be because we don't have any great racial problem in our own country, that we find it easy to be free with both the white and the African people in Rhodesia.

Mrs. Hincks: There is a difference in basic personalities. For instance if Bill sees an African down the street, he will say, "Hi," and give him the African greeting. Warmth and friendliness seem to go over better with the African than being reserved. It is more in keeping with his type of culture.

Mr. Read: Of course some of the

By their work you know them . . .

THE MEN AND RESULTS OF WELLS ORGANIZATIONS OF CANADA LIMITED

We offer you

- **50 years of fund raising experience.**
- **A record of $95,000,000 raised in Canadian churches through methods and techniques moulded by continuous and close association with churches.**

WELLS invites you to check results with some of their recent United Church clients, for unbiased information:

Englehart United Church	Englehart, Ontario
St. Andrew's Church	Sudbury, Ontario
Swastika United Church	Swastika, Ontario
Romney Glenwood United Church	Wheatley, Ontario
Stellarton United Church	Stellarton, N.S.
Forest Grove United Church	Willowdale, Ontario

Wells ORGANIZATIONS OF CANADA LIMITED

330 Bay Street, Toronto 1, Ontario — EM. 2-2521

Vancouver, Montreal

A job worth doing is worth doing with WELLS!

white South Africans don't care for this attitude, although many of them are very friendly themselves.

Mr. Hincks: If they see me shaking hands with one of my African elders, they may be a little embarrassed by my friendliness, and explain it to their friends saying, "Oh, he's a missionary." It almost implies that I'm being paid for it. Now I find more and more of our white laymen doing the same thing. We are going to have to give this some time, but it is coming.

Mr. Forrest: I notice that all of you are Toronto graduates, from the Training school, and from Emmanuel College. I have been rather startled by the high proportion of Toronto missionaries I have met in Africa and again in Trinidad. Have you any explanation for this? Did you get a lot of missionary teaching at college?

Mr. Read: We have only one non-Emmanuel man in Rhodesia. He's from Union, B.C. It may be that we are influenced by closeness to the Overseas Missions office and the secretaries.

Mr. Hincks: I don't remember much done in Emmanuel to point us to missionary work.

Mr. Read: We went to the Canadian School of Missions for part of a course our first year. I think we had the odd lecture at Emmanuel but missions weren't emphasized much. We had a good missionary committee, but that was about all.

Mrs. Hincks: Perhaps the big missionary meeting at which the new missionaries were announced and introduced to the public had a strong influence on young people in the Toronto area.

Mrs. Read: We certainly got a good course in missions in the United Church Training School. Maybe that influenced the Emmanuel men.

Mr. Read: But remember in our case, I influenced you.

Mrs. Read: I think it would be a good idea if some of the Emmanuel men took some of the courses at the Training School.

Mrs. Hincks: By the way, the other night someone asked me about this experience we speak of as a "call." I have a feeling that sometimes young people are looking for something very spectacular to happen. My own conviction is that the commission is there for all of us and our attitude should be: "Lord, if you want me, I will go." If more people were able to accept that attitude, they might be called. I think they often wait for the initiative to come from some other person, or a very direct inspiration to come from God himself. ●

PASTOR'S COUNSEL

(*Continued from page* 17)

make them one whit better. I think I would be safe in saying that they aggravate rather than relieve your troubles. I will even go further and say that if you will quit complaining for six weeks your health will be all right."

"Oh, Mr. Counsellor," she exclaimed, "Do you mean to tell me that these pains are only imaginary—if you only knew what I have suffered. . ."

"I do not know whether your pains are imaginary or not, but I do know that you have suffered. I also know that imaginary pains can be as severe as any other."

The conversation lasted for the better part of an hour when at last she declared that she was going to make an honest effort to get a grip on herself.

I saw that lady frequently during the following weeks, and at last one day she started off again on a strain that indicated that she was looking for sympathy. When she came to the complaint about her health I turned and left her saying that I did not want to talk to her till she was in better health.

The next day she came to see me and apologized for her grouchy attitude. "But tell me," she pleaded, "can you give me a cure? Can you tell me how to get over it?"

"I can," I replied, and I handed her a small book and asked her to read a certain paragraph.

She read: "Let your forbearance be known to everyone. Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus."

As she looked up from the book she said, "I think I'll try it." ●

Justice

From troublous times or beds of pain
Oft pitifully comes this refrain:
"I've tried to live most dutifully
A life of Christian charity,
And so, O God, I cannot see
Why this dread thing should come to me.
There does not seem to me to be
The slightest reciprocity
Or faintest bit of justice won
By those whose course is rightly run."

Another lived a life full good,
Maligned, despised, misunderstood.
Spoke, suffering too, this other One,
Not "Why?"—just this: "Thy will be done."

—*Doris King*

Now in Ontario:

IF YOU DON'T DRINK

. . . pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike . . . and the premium rates are set accordingly.

If you qualify
MAIL THIS COUPON
No obligation

17-6

Please send full information on Auto Insurance for total abstainers.

A5

Name.....
Address.....
.....
Age.....Occupation.....
Make and Year of Car.....
Used for Pleasure or Business.....
Age and Sex of All Drivers.....
.....
My Present Insurance Expires.....

ABSTAINERS' INSURANCE COMPANY
24 Paul Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

About People and Places

St. John's Success Story

The interest of one member of a men's club sparked boys' work in **Wesley United Church,** St. John's, Nfld.

Mr. Reg Mills read everything he could find on the Tyro programme, got encouragement and $100 from the men and started a group. It was so successful the 12-year-olds refused to leave — and Sigma-C came to Wesley. Now, with

leadership from the AOTS Men's Club, there are three Tyro and two Sigma-C groups.

When their former minister, the Rev. Dr. A. S. Butt, told about his work as superintendent of missions, the boys' interest was caught by a story of a new church on the Labrador. Returning later for the first father and son banquet ever held at Wesley, Dr. Butt was presented by a Tyro boy with hymnaries, and by a Sigma-C member with a pulpit Bible for the new church at Cartwright.

M & M Up 10% in '59

The Missionary and Maintenance Department reports 1959 givings up 10.5%, with a total of $7,050,115, compared to $6,381,495 in 1958. Alberta heads the list with a 16.3% increase, Manitoba running second with a 13% increase. Hamilton went over the million mark. Conference givings, with the 1958 amounts in brackets, are:

Newfoundland, $101,236 ($90,808); Maritimes, $601,020 ($550,857); Montreal and Ottawa, $711,352 ($639,469); Bay of Quinte, $564,488 ($507,347); Toronto, $1,402,506 ($1,294,913); Hamilton, $1,018,920 ($935,568); London, $873,069 ($784,555); Manitoba, $419,048 ($370,738); Saskatchewan, $396,406 ($354,046); Alberta, $490,169 ($421,535); British Columbia, $422,025 ($386,870); Donations, $49,801 ($44,789). One Dollar Club, $75.

Expanding Home Missions

Expanding work, particularly in church extension in the Montreal and Ottawa and British Columbia Conferences, will be one of the concerns of the Board of Home Missions meeting March 25 - 31, Secretary Dr. M. C. Macdonald has announced.

A new superintendent of mission will be appointed to work in the Montreal and Ottawa Conference where, in addition to extension, there is greater emphasis being placed on expansion of French language work. The Rev. Gordon Porter will confine his activities to the Bay of Quinte Conference.

In British Columbia the appointment of the Rev. R. M. Warne has already been announced. He will work with the Rev. R. W. Henderson directing Home Mission activities for Metropolitan Vancouver and the whole of the British Columbia Conference.

Superintendents of Home Missions will convene prior to the board meeting for their own reporting sessions, when two of their number, the Rev. Dr. W. S. Godfrey of the Maritimes and the Rev. Dr. James Lyttle, northern Ontario, will give their final reports before retirement.

Campbell to the Campus

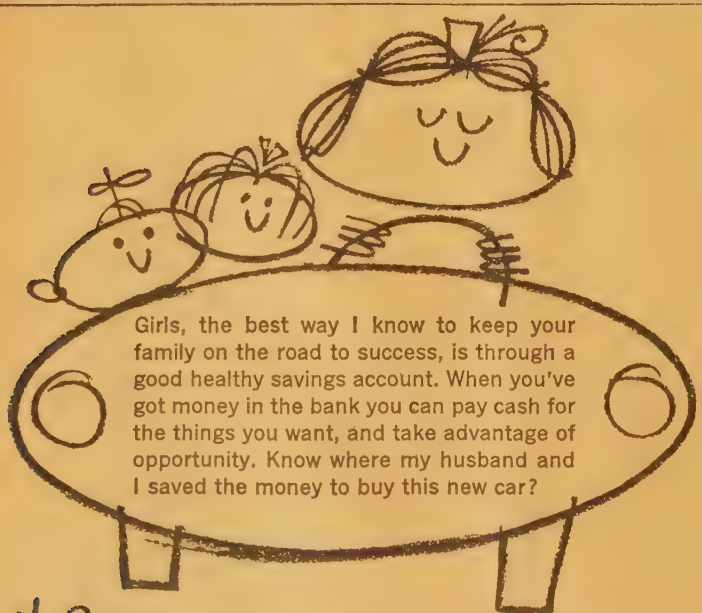
Mr. Neil Campbell, who has been doing extension work for the Board of Home Missions for the past five years, has resigned to become bursar of the United Church University residences at the University of Western Ontario, London, effective with the new academic year.

Western Building Boom

Much building activity continues in the **Kamloops - Okanagan area,** presbytery heard at its recent meeting. Programmes got under way in 1959 at Enderby, another was completed at Oliver-Osoyoos, while a Christian education hall is being

Write
LePAGE INDIVIDUAL COMMUNION CUP CO.
84 Hallam Street - - TORONTO

ARTISTS IN STAINED GLASS SINCE 1856
ROBERT McCAUSLAND LTD.
214 JOHN STREET TORONTO
CANADA'S FOREMOST MEMORIAL WINDOW STUDIOS
SPECIAL DESIGNS AND PRICES ON RECEIPT OF PARTICULARS


Girls, the best way I know to keep your family on the road to success, is through a good healthy savings account. When you've got money in the bank you can pay cash for the things you want, and take advantage of opportunity. Know where my husband and I saved the money to buy this new car?

THE BANK OF NOVA SCOTIA, naturally

erected on the Pemberton-Meadows subdivision of the Lilloet charge. Golden has a new church. Presbytery heard with gratitude the calls of the Rev. Elliot Birdsall to First Church, Kelowna, and the Rev. George Searcey of Lilloet to Oliver.

Metropolitan Calls Minister

The **Rev. Dr. George W. Birtch,** minister of Melrose United Church, Hamilton, Ont., has accepted a call to Metropolitan Church, Toronto.

Dr. Birtch is the chairman of the Board of Evangelism and Social Service and a member of the Executive of General Council. He was formerly a missionary to China.

He will take over his new pastorate in July.

Almost a hundred

Enthusiasm in the **Rosetown, Sask., Presbytery** about United Church Men brought 99—ministers, stewards, elders—to Elrose for their third Zone Steward Rally and **School for Stewards.** Following an address on the theme, the men tackled the "Every Member Canvass and/or Visitation Evangelism." They discussed the adequacy of present budgeting; on whether or not it is fair to deny congregations participation in the "Every Person Visitation" and whether a course in Christian stewardship would help laymen to forward the Kingdom. Questions spilled over into the open discussion on the findings of the groups. Visitors included Principal R. F. Schnell of St. Andrew's, Rev. T. C. Miller Nixon, director of the college extension fund, and the Rev. J. S. Sinclair, western secretary of the Missionary and Maintenance Department. Mr. Ken Macdonald of Demaine, Sask., was elected executive president.

Half never show up

Only 50% of public school children attend Sunday School; only 60% of these attend regularly, and the time for most is limited to one hour a week.

These facts were brought out at the recent annual meeting of the Board of Christian Education during a panel discussion which emphasized the need for more home co-operation. The panel also noted that in some churches greater provision is made for Christian education work than in others. A minister on a western rural charge brought out the remedy for small attendance on Sunday. He promoted a week-day session at the consolidated school to which the children remained. It worked well.

Approval was given to the Long Range Plan looking forward to the introduction of the new curriculum in 1964. Two basic principles are recognized as underlying the curriculum: (1) that Christian education is the concern and responsibility of the whole congregation; (2) that families

(*Over*)

WHERE DO THE CHURCHES GET THEIR SCRIPTURES?

THE BIBLE SOCIETY is the sole source of the supply of Scriptures for eighty per cent of the people of the world. To meet the unprecedented demand for the Scriptures created by the growth of the churches, the world's population and the number of literates the Bible Society has increased its translation, production and distribution facilities.

The Bible Society depends upon contributions from congregations and individuals for the funds to supply the world's ever increasing need for Scriptures.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA

National Office 32 Jackes Avenue Toronto 7

MOVING? ONE MONTH'S NOTICE IS REQUIRED to make a change of address

So if you are planning to move or if you have changed your residence, please advise us promptly.

An Important Message for Young Men

Imagine each day opening as a door would open, showing an inner room to the eye, the ear and the heart . . . and beyond, still another doorway . . . the doorway to tomorrow. Behind these doors lies your life . . . your wife, children and all that will ever come to you . . . and all that you will ever leave behind.

Today is the time to prepare for your tomorrow's needs. A Ministers Life "Young Men's" policy gives you the insurance you want and need with costs scaled to your income. Unusually low rates through the first years are balanced by a slight increase as your income and ability to pay grows. For instance, a man of 25 can start a $5,000 policy for less than $10 a quarter-year through the first four years. He has full policy protection beginning at once. And, after 45 years, if he wishes to retire, accumulation of dividends will have increased his policy's cash value to 185% of the total he has paid. Write immediately for complete information.

Available only to Ministers, Seminary students, full-time religious education directors, Y.M.C.A.-Y.W.C.A. secretaries or faculty members of church-related schools or colleges.

Ministers Life
AND CASUALTY UNION
30B Bloor Street West
Toronto 5, Ontario

Please send "Young Men's" policy information to:

Name_____

Address_____

_____

Birth Date _____ Denom. _____

Student ☐ Minister ☐ Other ☐

Summer Session
IN
CLINICAL PASTORAL TRAINING
July 4th—August 15th
For information write:
THE INSTITUTE OF PASTORAL TRAINING
ACADIA UNIVERSITY
Wolfville, N.S.
(Co-operating colleges: University of King's College; Pine Hill Divinity Hall; Presbyterian College; Andover-Newton Theological School; School of Medicine; Dalhousie University)

ADVERTISERS
will appreciate your mention of
THE UNITED CHURCH OBSERVER
WHEN YOU WRITE TO THEM

must take more responsibility for Christian education both in the home and in their co-operation with the church.

Two recommendations were carried. One that the imaginative and vigorous leadership of Mrs. J. L. Halpenny in the development of the ministry to older people be retained and if possible increased; and that an arrangement be made with the International Bible Reading Association for a Canadian edition of their **Notes** to provide daily devotional material.

Professor Ellis Nelson, professor of Religious Education and Psychology at Union Seminary, New York, gave leadership through the sessions, speaking particularly on changing patterns in Christian education. He congratulated the United Church on the curriculum building. "Your church has been more democratic in this area than any church I know," he said.

Press officer Resigns

Frank Chamberlain, the United Church's part-time publicist for 24 years, resigned his post last month.

For many years he worked under the direction of the General Council office, writing news releases for the various boards and departments. When the Board of Information and Stewardship was established six years ago he became its information and press relations officer.

Mr. Chamberlain received his newspaper training as a reporter for **The Toronto Star,** and as a youth wrote for church publications. In his years with the United Church he has covered board meetings and conferences, conducted interviews, and kept a close liaison with the working press. Newspapermen have praised his handling of press facilities at General Council sessions.

Newfoundlander to New York

Twelve-year-old **Sandra Taylor,** member of the Gander Airport United Church CGIT group, has been chosen to represent Canada and to present to a UNICEF official in New York this month, a cheque for $200,000. This amount was raised by youngsters across the country who took part in Hallowe'en for UNICEF.

Interest in this project has been sparked in Newfoundland by Miss Ruth Tillman, Christian education secretary. She will accompany Sandra to New York. This year CGIT groups in that province raised $1,800.

Miss Millicent Peach, leader of the 20-member CGIT group at Gander Airport, says that Sandra was so excited about the "Shell Out" idea she started out bright and early before school collecting for the UNICEF Fund for the world's needy children.

Deaths in the Church

Rev. Dr. P. M. MacDonald died at Toronto, February 11. Born and educated in the Maritimes, ordained in 1896, he served pastorates in Wolfville and Truro before coming to Cowan Avenue Church, Toronto. For a time he was an editor with the Westminster Co., and later held pastorates in St. Paul's, and following church union in Bathurst St. church, Toronto. He retired in 1934. . .

Rev. Benjamin Eyre, Uxbridge, Ont., died Feb. 10. Coming to Canada from England in 1904, he was ordained into the Methodist ministry in 1908. A hearing disability was never allowed to hinder his work which was mostly in the Hamilton Conference. Following retirement in 1942 he served Epsom circuit and assumed pastoral duties at Pine Grove United Church and was active in Quaker Hill.

Rev. W. R. McKay, who died at Toronto February 18, at the age of 88,

FROM THE HANDS OF THREE GENERATIONS OF SKILLED CRAFTSMEN THERE NOW COMES THE WORLD'S FINEST STENCIL DUPLICATOR

Gestetner
360

GESTETNER, the world's first and most widely used duplicator—now presents the new Model 360 . . . fully automatic, self-inking, with controlled speeds up to 150 copies per minute.

Its few controls are color styled and grouped for simplicity of operation. New features include a re-designed feed mechanism of great accuracy and the unique provision of joggers on the receiving tray which ensure perfect stacking. The top drawer of the newly designed cabinet is specially fitted to hold color change kit. There is ample storage space for GESTETNER supplies in the lower drawers.

Since 1881. . . the world's oldest and largest manufacturers of stencil duplicators

Gestetner
117 KING STREET WEST, TORONTO, CANADA
Sales and Service Offices in all Principal Cities, throughout the world.

GESTETNER, 117 King St. West, Toronto
Please send me details of the Gestetner 360, and specimens of work applicable to my business.
NAME.....
FIRM.....
ADDRESS.....
UC 3-60.....

was founder of the South China Mission. Born and educated in Nova Scotia and Princeton, he married Mary O'Brien and they proceeded immediately overseas where they built up the successful mission work. He retired in 1937. Mr. and Mrs. McKay celebrated their golden wedding anniversary in 1952. . . **Rev. Andrew McIntyre,** Toronto, died February 10. He was ordained in 1925 and served western conferences, coming to Ulverton in the Montreal and Ottawa conference and retiring in 1954. . . **Rev. T. J. S. Ferguson,** Nelson, B.C., died February 22. He was ordained in 1903, served in Alberta, Ontario and British Columbia charges, and for a time was in Bordzug, Turkey. . . **Rev. Fred Stride,** Brantford, died February 22. Ordained in 1920, his charges were in the central conferences. He retired in June, 1959, from Parkview United Church, Stratford, Ont.

Margaret, wife of the late Rev. J. Thurburn Conn, Aberdeen, Scotland, died February 6. . . **Kathleen,** wife of the late Rev. D. A. Armstrong, RR 5, Merlin, Ont., died January 30. . . In the Lindsay hospital on February 8, **Mary,** wife of the late Rev. A. MacVicar. . . **Flora,** wife of the late Rev. J. W. MacKenzie, Charlottetown, P.E.I., died January 4.

Juniors Aid Refugees

March is traditionally **Red Cross month.** Among its major successes has been the Junior Red Cross with 1,372,316 Canadian children enrolled. This year the juniors plan to raise $150,000 for refugee children.

Since 1922 the Canadian Junior Red Cross has provided medical care and treatment for over 60,000 handicapped and crippled children through its fund for International Help and Assistance. This fund provided assistance for children in 25 nations last year.

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. . . TORONTO

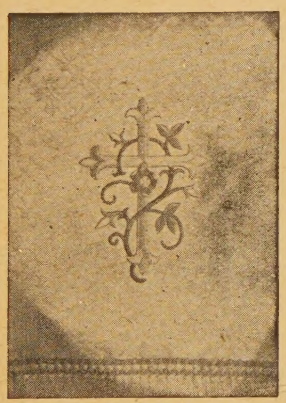
CHARTERED ACCOUNTANTS

Edwards, Browne & Co.
— CHARTERED ACCOUNTANTS —
10 ADELAIDE ST. E. TORONTO 1, ONT.

FUNERAL DIRECTORS

McCall Bros
— FLORAL FUNERAL CHAPEL —
1400 VANCOUVER ST., VICTORIA, B.C.
EV. 5-4465

ANTEPENDIA



MADE OF SILK BROCADES
IN THE
LITURGICAL COLOURS
RED–WHITE–VIOLET–GREEN
ALSO AVAILABLE IN
WINE or BLUE VELVET

FOR COMPLETE INFORMATION WRITE TO
DOMINION REGALIA LTD.
84 ELM ST., TORONTO, ONT.

Publishing House Notes

I SHOULD like to introduce a new author and preacher, new at least to Canadian readers. Helmut Thielicke is a university professor and minister in Hamburg, Germany, who preaches to four thousand people every Sunday in the city's largest church, and repeats the sermon to a second audience during the week. This is phenomenal and is due to his gifts of eloquence and imagination, to his ability to express the Christian message in contemporary terms, and to his sincere passion to reach the hearer or reader.

A book of sermons on The Parables of Jesus has been translated and published recently. It is entitled *The Waiting Father* ($4.00). They are full-length sermons, aimed squarely at our generation, and full of evangelical fervour. The title may have been chosen by reason of the first two sermons which are on The Parable of the Prodigal Son. I can think of no better standard to set for our own preaching.

The Book Steward.

For Quality
CHURCH GOWNS
that are new and different
write **D. MILNE**
CLERICAL SUPPLIES
463 St. Catherine St. West, Montreal

Celtic Studios

DESIGNERS, PAINTERS AND CRAFTSMEN IN STAINED GLASS
SWANSEA IN THE UNITED KINGDOM
CANADIAN REPRESENTATIVE
MRS. EASON HUMPHREYS
33 DONINO AVE., TORONTO 12, ONT. HU. 9-6566
QUE: W. D. LAMBIE, O.B.E., P.O. BOX 621, STATION B, MONTREAL

HAVE YOUR BEST SUMMER EVER

Really live. Enjoy the fun of going places, doing things. It's so easy in Ontario. Start your best summer ever by mailing the coupon below.

FREE!
ONTARIO TRAVEL LITERATURE
—Shows you where to go, where to stay at the price you want to pay.
Mail to: Ontario Travel, 845 Parliament Buildings, Toronto, Ontario.
Name_____
Address_____
Post Office _____ Prov._____
KNOW ONTARIO BETTER

explore ONTARIO

ONTARIO DEPARTMENT OF TRAVEL AND PUBLICITY,
Hon. Bryan L. Cathcart, Minister

PERSONAL SERVICE DEPARTMENT

CLASSIFIED ADVERTISING

15c. per word, min. charge $4.00. 4 or more consecutive insertions, 15% discount. Box No., $1.25 per insertion extra. Display heading: 1st line $1.50 extra, each additional line $1.15 extra. Classified Display, $2.50 per agate line. Pulpit Vacancies, Birth and Death Notices at regular classified rates.

Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

1. HELP WANTED

ANCASTER, Ontario, Marshall Memorial Church, requires a deaconess or qualified Director for Christian Education Department in expanding suburban church near Hamilton. Duties to begin July 1st. For further information write to the Committee Secretary, Mrs. J. S. M. Wallace, 192 Terrence Park Drive, Ancaster.

DIRECTOR of Christian Education required for Rideau Park United Church, Ottawa. Women experienced in Christian Education please write to Rev. J. A. O. McKennitt, 2203 Alta Vista Drive, Ottawa, Ontario.

EXPERIENCED clerk typist with initiative, matriculation standing, good knowledge of English language, references, age 20 to 40. An interesting position open May 1st. New offices, employee benefits, 5-day week. Write Board of Information and Stewardship, United Church House, 85 St. Clair Avenue East, Toronto 7, Ontario.

FUND-RAISING Director with minimum of twenty successful canvasses, interested in teaching Stewardship programme, active churchman. Methods Association for Church Finance, 698 Weston Road, Toronto, Ont.

SECRETARY - BOOKKEEPER needed for United Church Training School. Apply 77 Charles St. West, Toronto 5.

SUMMER help wanted — Established and well equipped Christian Conference Resort has opportunities for capable women for bedroom-housekeeping work, kitchen help, pastry and salad cooks; season approximately June 6 to September 20th. Apply to Box 150, THE UNITED CHURCH OBSERVER, Toronto.

TEACHING OPPORTUNITIES

in United Church Schools in Newfoundland—for Elementary and High School teachers. Salaries $2,400.00 to $7,000.00 depending on qualifications and experience. Travel grant available. Write Charles L. Roberts, Superintendent of Education (United Church), Department of Education, St. John's, Newfoundland.

WANTED—Companion-housekeeper for minister's widow with home in Toronto. Age not a serious consideration. State conditions. Box 154 — THE UNITED CHURCH OBSERVER, Toronto.

WANTED—Director of Religious Education for St. Andrew's United Church, Truro, Nova Scotia. Reply to Mrs. T. C. C. Sodero, 94 Smith Ave., Truro, N.S.

WANTED — Registered Nurses, Directors and Counsellors, over 18 years of age, for Camp Pretoria near Oshawa, for four girls' camps, July 2 —August 16. Apply—Miss Margaret Pellow, 308 Colborne St. E., Oshawa, Ont.

1B. RETIRED OR RETIRING MINISTERS

VIRDEN, Man., United Church requires the services of a retired minister, full time, for the purpose of visitations in a congregation of 600. Interested ministers please write D. A. Gray, Box 136, Virden, Man.

2. EMPLOYMENT WANTED

UNIVERSITY English student desires absorbing position—mid May to late September. Reply to Miss Valerie Findlay, 140 Charles St. W., Toronto.

2A. PULPIT VACANCIES

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

ALMONTE (Ont.) United Church vacant June 30th, 1960. Responsible for one small charge —six miles distance. Access to two paved highways. Excellent schools; furnished manse, oil heated. Large Sunday School and a growing congregation. Contact L. B. Jamieson, Box 526, Almonte, Ont.

BELGRAVE, Ontario—Two-point charge, Huron Presbytery, vacant. Interested ministers please contact Chairman Pastoral Relations Committee, Robert H. Coultes, R.R. 5, Brussels, Ontario.

BELLEVILLE, Ont., Tabernacle United Church pulpit will be vacant June 30th, 1960, due to the retirement of the present minister. Heated manse provided. Interested ministers please contact Mr. J. Howard Lord, 15 Southview Ave., Belleville, Secretary Pastoral Relations Committee.

2A. PULPIT VACANCIES—Continued

BELMONT, Manitoba, compact 3-point charge vacant July 1st. New fully modern manse, oil heat, 3 bedrooms and study. Thriving Y.P.U. Salary including travel $4,250.00. Interested ministers please contact E. Trotter, Belmont, Man.

BERMUDA — Central Circuit seeks minister for months May, June, July 1960. Salary and expenses, plus fully furnished manse. For particulars write Joseph J. Outerbridge, Sr., Flatts, Bermuda.

BROCKVILLE—Wall Street United Church solicits inquiries regarding the pulpit vacancy created by the untimely passing of the Reverend Doctor Dean K. Burns. Interested ministers kindly communicate with F. J. Latham, Recording Steward, Wall Street United Church, Brockville, Ontario.

BURLINGTON, Ontario — East Plains United Church vacant June 30th. Growing congregation, over 900 members. In high class suburban area, near McMaster University. Apply B. L. Crocker, 794 Eagle Drive, Burlington, Ontario.

CAMPBELL RIVER, B.C., United Church pulpit vacant June thirtieth; minimum salary plus car allowance, comfortable dwelling; two-point charge, excellent school and hospital, expanding community, beauty spot of Vancouver Island. W. E. Marshall, Box 163, Campbell River, B.C.

CEDAR SPRINGS (Ont.), Kent Presbytery, three-point charge, vacant July 1st. Paved roads, modern equipped manse, challenges minister with ability to counsel active C.E. Committees—mid-week programmes. Interested ministers please contact Mrs. Wm. Bellamy, Secretary Pastoral Relations Committee, Cedar Springs, Ont.

CLIFFORD compact three-point charge, vacant June 30th, 1960. Good parsonage well equipped, good village on Highway No. 9. Apply Secretary of Pastoral Relations Committee, Arnold Darroch, Clifford, Ontario.

COLDWATER, Ontario, 4-point charge (three services each Sunday) vacant July 1st, 1960. Comfortable furnishings, oil-heated manse. Salary $3,500.00 with $750.00 car allowance. Interested ministers please contact Mrs. H. K. Mundy, Secretary, Pastoral Relations Committee, Waubaushene, Ontario.

DOWNSVIEW, Ontario, Toronto suburb, one-point charge in growing community. New manse, close to schools. Vacancy commences July 1st, 1960. Interested ministers please write H. Noble, 20 Skipton Court, Downsview, Ontario.

DUNBARTON - FAIRPORT Charge invites applications for a minister for June 30th, 1960. Present minister resigning on account of ill health. Growing community 4 miles east of Metro Toronto on Highway 2. Furnished modern manse. Interested ministers please write to Miss Helen Bradd, Secretary Pastoral Relations Committee, Dunbarton, Ont.

EAST KILDONAN (Metropolitan Winnipeg)—John Black Memorial United Church vacant March 1st, 1960. A residential area offering excellent opportunities. Growing congregation and large Sunday School. Church and Manse new. Adequate salary, car allowance and furnished manse. Inquiries invited. Contact Mrs. Wm. S. Douglas, 845 Kildonan Drive, Winnipeg 5, Man., Secretary Pastoral Relations Committee.

FERNIE, B.C., Knox United Church, three-point charge, vacant June 30th, 1960. Large manse, good Public and High School. Car allowance. Good roads. Interested ministers write to James Ryley, Chairman Pastoral Relations Committee, Fernie, B.C.

FRASER Presbytery, B.C., Agassiz - Rosedale; two charges co-operating, desire minister July 1st, 1960. In a growing agricultural and residential area where visitation and Christian Education work will be rewarding. Salary and travel $4,200.00. Renovated manse, automatic heat. Enquiries invited. Please contact Secretary Pastoral Relations Committee, Fred H. Bryant, R.R. No. 1, Rosedale, B.C.

GESTO (Ont.) three-point charge (Essex Presbytery) vacant June 30th, 1960. Furnished manse, near modern schools. Please write by April 15th to Wm. Raymont, R. R. 1, Essex, Ont.

GOLDSMITH United 3-point Pastoral Charge, Kent Presbytery, vacant July 1st, 1960. Will pay above minimum salary, plus car allowance. Address inquiries to R. A. McKeen, Recording Secretary, Wheatly, Ont. R.R. 3.

HANNA, Alberta, First United Church vacant June 30, 1960. Responsible for two very small points within 20 miles. Approximately 270 family congregation. Fully modern, fully furnished, gas heated house. Town, located on hard surface, equipped with modern school, excellent recreational facilities. Salary, including car allowance, $5,000.00 yearly. Interested ministers please reply to Richard M. West, Box 402, Hanna, Alta.

KINTORE and Brooksdale United Churches—a two-point charge—vacancy June 30th. Modern manse in rural community. Contact William McLeod, R.R. No. 2, Thamesford, Ontario.

2A. PULPIT VACANCIES—Continued

LACHINE, Que., Grace United Church pulpi vacant June 30th, 1960, minister retiring afte twelve years. Oil-heated manse, approximately eigh miles to central Montreal. Interested minister please write Mr. W. A. Warren, Secretary—30—52nd Avenue, Lachine, Que.

LAWRENCE STATION, Ont., Pastoral Charg vacant June 30th, 1960. Present ministe retiring. Furnished manse—convenient to schools Salary $4,000.00 including car allowance. Interested ministers write to D. E. Carroll, Iona Station, Ont. Secretary Pastoral Relations Committee.

LETHBRIDGE, Alta., McKillop United Church vacant May 1st, 1960. Christian Educatio Centre just completed. Sanctuary in planning state New, furnished manse in a new and growing com munity. Write J. Dutton, 2128 — 9th Ave., A,S. Lethbridge.

LITTLE BRITAIN, Ontario, two-point charge i the Kawartha Lakes District, vacant June 30th Large furnished manse, convenient to Public School transportation to Lindsay area High School, salar above minimum. Write F. S. Chidley, Little Britain Ontario.

LONDON, Ont., Trinity United Church vacan early after Easter 1960. Interested minister please write Pastoral Relations Committee, c/ Church Secretary, Mrs. S. M. Tait, 76 Doulton St. London, Ont.

MANVERS Circuit, Peterborough Presbytery, six point charge with student assistant, vacan July 1, 1960. Salary $4,500.00 including trave allowance. Interested ministers may address inquiries to Mr. Harry Preston, Bethany, Ontario.

MAPLE CREEK, Sask., Pop. 2,100 — Unite Church pulpit vacant July 1st. Furnishe manse, fully modern, new church. Salary $4,300.0 including travel allowance. Interested minister write to Mr. J. I. Clark, Maple Creek, Sask.

MONTREAL East Community Church (Unite Church of Canada) requires a minister. Stipen $3,600.00, car allowance $500.00. Unfurnishe manse near church which can be furnished i necessary. Only Protestant church in community serving approximately 400 families. Church newly decorated and new Christian Education Centre wit a Church School enrolment of 525 pupils. Pleas reply to—Mr. B. P. Rapley, 5 Laurendeau Ave. Montreal 5, Que.

MONTREAL — St. Paul United Church vacan February 1st, 1960. Minimum salary — ca allowance—heated, furnished manse. Address cor respondence to Mr. Charles Hindle, Sr., Clerk o Session, 5991 Hadley Street, Montreal 20, Que.

MOOSE JAW, Sask.—Minto United Church vacan June 30th, 1960. New church, active i expanding area. Interested ministers contact Mr R. Acton, 545 Hochelaga St. W., Moose Jaw, Sask

NIAGARA FALLS (Ont.) Southminster Unite Church—young congregation; present ministe retiring, replacement required by July 1st. Interested ministers please write Secretary of Pastoral Rela tions Committee, Mrs. M. B. Sinclair, 2849 Spenc St., Niagara Falls, Ontario.

NORTH BAY—St. Andrew's United Church, vacan July 1, 1960. Address correspondence to Mrs J. W. Pilgrim, 267 Fifth Ave. West, North Bay Ont., Secretary Pastoral Relations Committee.

OCEAN FALLS, B.C., challenges minister t service in industrial community with specia need for leadership in Youth Programmes. Pulpi vacant June 30, 1960.

LET'S TALK

Contact Mrs. A. McCormick, Secretary, Pastora Relations Committee, Box 790, Ocean Falls, B.C.

RAPID CITY - Justice Charge (Man.), Brando Presbytery, vacant July 1st, 1960. Full modern manse. Study both in manse and in newl completed church. Salary $4,325.00 includin travel. Contact—G. G. Harris, Rapid City, Man.

SEELEY'S BAY (Ont.) 3-point charge, vacan June 30th. Salary minimum or better, ne District High School ready in September; charge situated 22 miles from Queen's University, Kingston Ont. Interested ministers please contact Mr. Manfor MacPherson, Secretary Pastoral Relations Committee Seeley's Bay, Ont.

SILOAM - BRYANSTON, six-point charge, vacan June 30th, 1960. Student assistant. Furnishe manse; three miles north of London; close t University and Teachers' College. Write Victo Smith, R. R. 4, Denfield, Ontario.

STRATHMORE, Alberta—United Church vacan June 30th. 27 miles east of Calgary on No. Highway. Gas in church and in modern manse. 20 family congregation. Interested ministers please writ Mr. G. Laycraft, Box 454, Strathmore.

ST. THOMAS, Ontario — Grace United Churc pulpit vacancy June 30th. Furnished, oil-heate manse. Interested ministers contact Mrs. Ro Ashton, Secretary Pastoral Relations Committee, 2 Rapelje St., St. Thomas, Ont.

A. PULPIT VACANCIES—Continued

TORONTO, Ontario—Perth Avenue United Church vacant June 30th, 1960. Comfortable, furnished manse, salary above minimum; also $700.00 car allowance. Interested ministers please write Mr. W. G. Eckel, 178 Campbell Ave., Toronto 9.

TROY and Harrisburg two-point charge, Brantford Presbytery, requires an ordained minister July 1st, 1960. Furnished parsonage, modern conveniences, oil furnace, at Troy No. 5 Highway, close to schools, stores. Minimum salary. Interested ministers please write Mrs. Bruce Humphrey, Troy, Ontario, Secretary Pastoral Relations Committee.

WELCOME (Ontario) United Church pulpit vacant June 30th, minister retiring after eight years' tenure. Three Sunday services, excellent manse, on No. 2 Highway two miles from Port Hope. Close to schools. Please contact Mr. G. L. Kellogg, R. R. 1, Port Hope, Ont.

WOODSTOCK, Ontario, St. David's United Church, pulpit vacant July 1st, 1960, for one-year-old congregation. Offering: furnished manse in new subdivision. A real challenge to a "church builder." Apply: E. R. Brillinger, 81 North Park Crescent, Woodstock.

YELLOWKNIFE United Church vacant June 30, 1960. New church, two-bedroom furnished manse. Minimum salary plus Northern Allowance. Contact J. H. Parker, Box 190, Yellowknife, N.W.T.

PULPIT SUPPLY WANTED

ST. GEORGE'S, Bermuda, requires pulpit supply for month in July or August. Parsonage supplied. Straight supply arrangement or pulpit exchange in Prairie Provinces is welcome. Write air mail, Rev. R. W. Ball, St. George's, Bermuda.

CHOIR PERSONNEL

ORGANIST, choirmaster, St. Paul's United Church, Midland, Ontario. 800 member congregation in beautiful community with 8,000 population. Teaching opportunities (particularly vocal). Duties to commence July 1st, 1960. Write, stating qualifications and salary expected, to Mr. Frank Whiteman, 81 Elizabeth Street, Midland, Ont.

WANTED — Organist and Choir Director, St. Andrew's United Church, Sault Ste. Marie, Ont. Duties to commence as soon as possible. Salary above average. Interested parties apply to Church Office—attention Music Committee. State qualifications and experience.

ASSISTANT MINISTERS WANTED

BRAMPTON, Ontario, Grace United Church seeks young married assistant to present minister. Chief responsibility Christian Education programme Sunday and mid-week; some pastoral work and certain preaching assignments. Salary above minimum. Apply Mr. I. R. Melhuish, 131 Elizabeth St. S., Brampton, Ont.

LINCOLN Road United Church, Windsor, Ont., requires an Assistant Minister to assume special duties in the Christian Education field, to share pastoral work and do occasional preaching. Consideration will be given ministers recently retired or contemplating retirement. Apply, giving helpful information, age, pastoral experience, etc., to Huskin Keyes, Recording Steward, 2282 Hall Ave., Windsor, Ontario.

ST. ANDREW'S United Church, Chatham, requires Pastoral Assistant. Duties would consist mainly of Christian Education and pastoral visitation. Interested ministers please contact Mr. Douglas McCormick, 71 Forest Street, Chatham, Ont.

SUMMERLEA United Church, Montreal Presbytery, requires young Assistant Minister as Director Christian Education, also share pastoral duties, occasional opportunity to conduct worship. Above minimum salary, car allowance, etc. Challenging opportunity. Write—H. B. Howe, 41—50th Avenue, Lachine, Que.

WANTED — Assistant to the minister at Knox United Church, Fort Frances, Ontario. Prefer ordained male, will consider layman or deaconess. Qualifications include ability and experience in organizing and leading Christian education work, including youth recreational activities. Apply in writing, giving complete personal history and expected salary, to Mr. A. M. Halliday, 301 Scott Street, Fort Frances, Ontario.

CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co. Ltd., Box 192, Port Colborne, Ont.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

ORGANS, MUSICAL INSTRUMENTS

FOR SALE — Hammond Church Organ, full two manual, 25-note pedal board, separate tone cabinet, excellent condition. St. John's Church, 1604 Dufferin St., Port Whitby, Ontario. Phone MOhawk 1-3771.

FOR SALE—17-stopped, 3 rank unit organ; new with some used parts, quarter-cut oak case, detached console. Installed $4,100.00. Lye Organ and Piano Co., 252 Markham Road, Scarboro, Ont.

8. ORGANS, MUSICAL INSTRUMENTS—Contd.

PIPE ORGANS. No electronic device can equal the true tone of a Pipe Organ. New Pipe Organs, one manual and pedals from $2,690.00; two manuals and pedals from $3,400.00 and up. All Organs have noiseless Swiss blowers. Delivery approximately two months for small Organs and approximately 4-6 months for larger Organs. We buy your old Organs. Rebuilding and remodelling. Plans and estimates free. South East Organ Company, 33 Harrison Ave., Port Credit, Ont.

WANTED by a small country church, an electric organ—one that will stand the winter when the church is not heated. Please state price and make to Mr. Urquart McCosh, Postmaster, Corbetton, Ont.

9. ARTICLES FOR SALE

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., 163 Times Road, Toronto 19.

"TYPEWRITER SALE!"

UNDERWOOD, Remington, Royal, Smith Standard, $39.50. Recent Remington and Underwood Noiseless with all latest features, complete with typing desk, $59.50. Portable desk model adding machine adds to 99,999.99, subtracts, $19.95. Each fully guaranteed. Deposit $5.00, balance C.O.D. Crown Typewriter, 1011 Bleury, Montreal, Quebec.

UNSHRINKABLE Wool, nylon reinforced, 3 or 4 ply. Good colours. 3 ounces $1.00, postpaid. Satisfaction guaranteed. Prompt attention to all orders, large or small. Order now. Other wool clearings available. Free list. Beacock's, 1019 Pape, Toronto.

9A. CARPET BALLS

THE SUPERIOR "Henselite" Carpet Balls and Carpets, for Churches, Fraternal Societies and Clubs are available from The A. A. Langford Bowls Co., 424 Wellington St., London, Ontario.

10. ARTICLES WANTED

18 CHOIR GOWNS urgently needed before Easter for a small country church. Phone 307 R 24 or write Mrs. Lawrence Shaw, President, Coldwater R. R. 1, Ontario.

SMALL congregation wants to buy old Pipe Organ. No objection to an out of order instrument. Letters stating price, size, stops, and where to be seen, Box 152, The United Church Observer, Toronto.

WANTED—About one and a half dozen choir gowns for country church. Please contact Choir Leader of Talbot Street United Church — Mrs. Connolly Dawson, Wheatley, R. R. 1, Ontario.

WANTED—Copies in good condition of a little old book last published in 1912 called "Song and Study for God's Little Ones" for a junior choir with limited budget. Will pay original price plus postage. Mr. John Cheriton, Smooth Rock Falls, Ont.

11. RESORTS, TOURIST ACCOMMODATION

"PARADISE REGAINED" — Manitoulin Island, June, July, September, by week or month. New cottage, hydro, sun porch, sand beach, fishing. Opportunity pulpit supply. Rev. Ewart Madden, Watford, Ont.

SUMMER Cottage, Parry Sound District, very private; beautiful lake, sleeps 6; inside conveniences; good road, boat; by month. Owner 64 Huxley Ave. S., Hamilton, Ont.

12. GUEST HOMES

COOPER'S Nursing Home, Mount Albert, Ontario —40 miles north-east of Toronto. Christian home for elderly, handicapped or convalescent. Registered nurse. Rates $135.00 monthly. Write or phone 292.

"COUNTRY ACRES," Armitage, Ontario, select Guest Home offers permanent or temporary accommodation for older people. Must be in good health. Excellent food. Phone Newmarket TW 5-4385.

Dates to Remember

April 22-24, Audio-Visual Skillshop at United Church House, Toronto, for secretaries and directors of boards at church headquarters. Resource Leaders, Prof. Don Ely, Syracuse University, and William S. Hockman.

Heritage 2 over CBC television network, Sundays, 3.30 p.m. EST, March 20, **Bombshell in Braemar** (United Church); March 27, **Armagh** (Presbyterian).

For the fourth successive year **Metropolitan United Church**, Toronto, is holding Lenten services daily, 12.30-12.50 p.m. March 14-18, the Rev. James E. Harvey, St. Peter's Anglican Church; March 21-25, Dr. E. E. Long, Secretary of General Council; March 28-April 1, Rev. Gordon C. Hunter, Asbury-West United Church; April 4-8, Rt. Rev. F. H. Wilkinson, Bishop of Toronto; April 11-14, Dr. James F. Finlay, Saint Luke's United Church.

13. REST HOMES

THE CHRISTIAN REST HOME

LICENSED, kind care and good food, very quiet. Write 1157 McGlashan Crescent, Niagara Falls, Ont., or telephone EL. 4-9989.

14. WANTED TO RENT

YOUNG minister requires a furnished house or apartment in Toronto for July, August and early September, prior to further study in the U.S. Occupancy in September not essential. Write M. McBride, Emmanuel College, Toronto 5.

16. PROPERTY FOR SALE

FOR SALE—Summer camp, near Lake Erie, fully equipped with dining room, 2 cottages, 7 cabins. Address Restall Camp, 26 Park Row South, Hamilton, Ont.

MODERN BUNGALOW — for retiring couple. Large living-room—two bedrooms. Aluminum storms, screens, stove, refrigerator, draperies included. Trees, hedges, fish pond. Oil heated—$16,500.00. Owner—Albert Dutfield, Jr., Unionville, Ontario.

19. ROOM AND BOARD WANTED

STUDENT, aged 24, requires room and board in or near Toronto for one year, commencing June 1960. Prefer private home with children or young adults present. Will supply character references if required. Please reply, giving details, to Box 148, The United Church Observer, Toronto.

20. ACCOMMODATION AVAILABLE

HOME FOR SENIOR CITIZENS

COMFORTABLE accommodation in attractive Christian atmosphere is available for ladies and gentlemen at the Niagara Ina Grafton Gage Home, near St. Catharines, Ontario. Information may be obtained from Mrs. L. F. Beattie, R.R. 1, St. Catharines, Ont.

WANTED—by retired United Church minister, alone, a congenial male companion with whom to share lovely modern home in fine Nova Scotia town. Clergyman or Christian layman, in similar circumstances preferred — one who likes motoring, fishing, etc., non-smoker. Write, giving particulars, to Box 153—The United Church Observer, Toronto.

24. PERSONAL

THE THIEF OF GOOD HEALTH

CONSTIPATION. Royal Herbs, pleasant, comfortable, registered Tonic - laxative, pure as food, also aids digestion. Trial 10c. Write Century Products, London, Ontario.

DEAFENED? Ask for free booklet and testimonials telling how Leonard's Invisible Ear Drums have helped many others—or send $10.00 for complete kit. A. O. Leonard Company, Dept. F, Box 306, Station "F," Toronto 5.

GET 8 HOURS SLEEP

NERVOUS tension may cause 75% of sickness. Particularly sleeplessness, jitteryness and irritability. Sleep, calm your nerves with "Napps," 10 for $1.00; 50 for $4.00. Lyon's Drugs, 471 Danforth, Toronto.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

RUPTURED?
SICK-AND-TIRED OF PAINFUL TRUSSES
THAT DON'T DO THE JOB?

STOP worrying!! Thousands of users testify and Doctors agree, you can really end your troubles with a "Beasley". This famous British Appliance holds so comfortably, you'll hardly know you're wearing it. Inflatable air cushions with the large end at the bottom, support as easily as with the hand, and hold securely under any strain. Beasley Appliances are simple to fit, inexpensive and washable. They give instant relief and are guaranteed satisfactory. Free illustrated booklet explains rupture and gives details of generous trial offer. Without obligation, write Dept. 6, Beasley's Ltd., 60 Front St. West, Toronto.

STAMMERING Corrected. Helpful booklet gives full information. Free copy. Write William Dennison, 553-K Sherbourne, Toronto.

DRUG STORE NEEDS BY MAIL

PERSONAL needs. Inquiries invited. Lyon's Drugs, 471 Danforth, Toronto.

25. SERVICES OFFERED

GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Avenue, Toronto 10, Ont. LE. 6-7788.

MAKER of all types of Church Cabinets, Lecterns, Pedestals, Baptismal Fonts, Notice Boards, etc. Robt. M. Dickerson, 133 Avon Ave., Toronto 9. Inquiries solicited. RO. 9-7185.

TYPING, Mimeographing, Illustrating, Manuscripts, Bulletins, Booklets, Financial Statements, etc. Mrs. Reta R. Wharram, 719 Chilver Road, Windsor, Ontario.

they deserve the best!

You want your children to have the best, and a good school is a "must". These church-related colleges will provide your young people with an opportunity to develop mentally, physically, culturally, socially and spiritually

▶ WRITE FOR PROSPECTUS AND APPLICATION FORMS NOW ◀

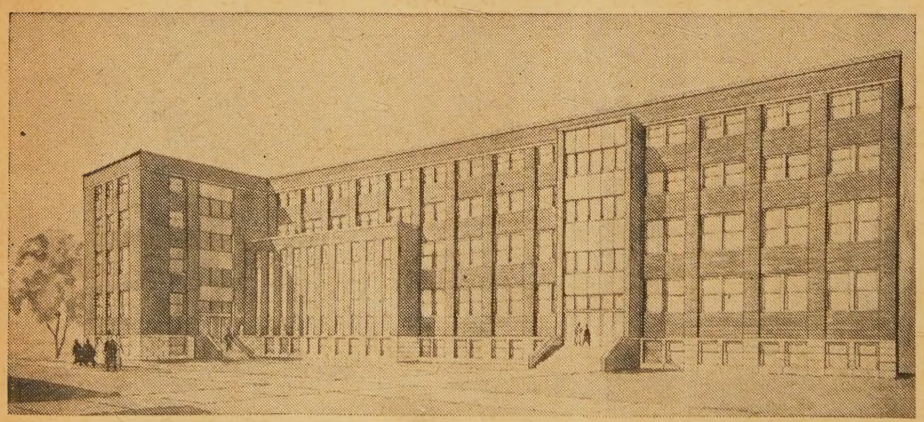
Mount Royal College

◀ CALGARY, ALTA.

Mount Royal College is a co-educational school for resident and day pupils, with residence accommodation for 70 girls and 50 boys.

The Junior College offers two-year terminal courses in engineering, business administration, social service aide, librarian assistant, and science (geology). High school classes for Grades X, XI, XII. Evening College instructions on Grade XII subjects and adult interest courses. Conservatory of Music classes in piano, voice, strings and other instruments, speech and drama.

For prospectus and application forms write: W. G. M. Rae, Registrar, Mount Royal College, 7th Ave. and 11th St. W., Calgary, Alta.



▲ Alberta College

EDMONTON, ALTA.

Alberta College is a co-educational school, with four main departments—academic, commercial, Conservatory of Music, and Christian education. Classes for Grades X, XI, XII.

Residence accommodation for boys and girls.

Courses in all branches of music, public speaking, drama. Correspondence Department for students unable to attend the college. Courses in bookkeeping, shorthand, penmanship and Spanish.

For prospectus and application forms write: W. G. Heath, Registrar, Alberta College, 10041 - 101st Street, Edmonton, Alta.

Other Church-related Schools to Serve your family:

Albert College

BELLEVILLE, ONT.

(Co-Ed) Grades X-XIII, Commercial, Music

Dr. A. E. MacKenzie, Princip

Alma College

ST. THOMAS, ONT.

(Girls) Grades IX-XIII, Commercial, Music, Art, Dramatics

Mrs. Steele Sifton, Principal

Balmoral Hall

WINNIPEG, MAN.

(Girls) Kindergarten-Grade X

Music, Ballet, Art, Dramatic

Miss G. Murrell-Wright, Headmistress

Ontario Ladies' College

WHITBY, ONT.

(Girls) Grades VII-XIII

Music, Art, Dramatics

Dr. S. L. Osborne, Principa

Stanstead College

STANSTEAD, QUE.

(Boys) Grades IV-XII, Commercial, Music

Mr. W. K. Molson, Principa

United Church College

ST. JOHN'S, NFLD.

(Co-Ed) Kindergarten-Grade X

Commercial, Music, Art

Mr. Sherburne G. McCurdy

Principal

United College

(Collegiate Div.)

WINNIPEG, MAN.

(Co-Ed) Grades XI-XII

Mr. Lorne Tomlinson, Dean